Vol. III.

e your former sentence and opinions be set at liberty." Carpenter answere and children are so dearly beloved unto

can't be bought from me for all the ric

fer then said to him, "what dost thou me dost so little esteem baptism, knowing himself to be baptized, in Jon

man then showed what was the great baptism, and what was the end why (4 ed in Jordan; and how necessary it

should die and suffer upon the cross, who

Saviour, and in him do I believe.

priest named Conrade then came

vet put all thy trust in God, and say,

ause to be good and true; but if I sho

am sorry and repent." To whom Geo

answered; "God suffer me not to err I

Conrade then began to repeat the Lo ather which art in heaven; Carpent

truly thou art our Father and no other

trust to be with thee." Then Conrade we

saying, hallowed be thy name. Carpen

O! my God, how little is thy name hallo Then said Conrade, Thy kingdo

to me; that I also may come unto thy kin nen said Conrade, Thy will be done in ear

Father, am I now here, that thy will mig

ur daily bread; Carpenter answered

living bread, Jesus Christ, shall be

n said Conrade, And forgive us our tr

forgive them that trespass against us.

nswered, "with a willing mind do I for

cluded. And lead us not into temptation

ithout doubt thou shalt deliver me

then began to rehearse the belief, saying

God the Father A'mighty. Carpenter

O! my God, in thee alone do I trust

is all my confidence, and upon no other cr

ugh they have tried hard to persuade

which if they were here given at full len

thy Lord and God with thy heart, as t

I, who am ready here to suffer death, si

cution, if I would cleave unto Christ;

tever thing a man doth fix in his heart to

Where thy heart is, there is also thy treas

his faith or belief was.

v seem to confess him with thy mou

way he gave answers to e

The schoolmaster afterwards of

"It were a very hard matt

For I knew before, that I mus

hought it necessary after his de

the body, pray God for me,

ce and patience, with humil

ath with a true Christian

separate from the body, then

that as long as I can open my me

will I confess my God before the w

Upon a bag of gunpowder being put al

and of the Son, and of the Holy Ghost

lling, bade a Christian friend farewell.

iveness of him. This done, he was thrust

Jesus!" The hangman then turned him or ain cried out, "Jesus! Jesus!" and so joyf

abserve these subtle serpents, who when they cannot

this good man from his faith, artfully endeavor to a

SORROW FOR THE DEAD.

The sorrow for the dead is the only sorrow

h we refuse to be divorced. Every other would

eck to heal-every other affliction to forget;

wound we consider it a duty to keep open-this

on we cherish and brood over in solitude. Whe

e mother who would willingly forget the info

perished like a blossom from her arms, thougher recollection is a pang? Where is the child the ld willingly forget the most tender of parent

gh to remember be but to lament? Who, even

hour of agony, would forget the friend over w

nourus? Who, even when the tomb is closing u

remains of her he most loved, when he feels

t, as it were, crushed in the closing of its p

for an in

ng up his blessed spirit, exchanging his earth

nen then lifted him upon the ladder; the

red color, but he cheer

"In the midst (said he) of

gray for his soul, or say mass for h

my heart, which I openly pr

ost thou believe as truly and o

only have I laid all my hope."

answered, "Let thy kingdom con

Carpenter answered; "For the

Then said Conrade, G

riends and adversaries." Co

The martyr replied,

"George, if thou wilt not believe to

ifess this day, before the

"The same Christ, (

sions of the Duke of Bavaria: but Lord God, I will willingly forsake then was led to the place of execution, the selection rain spoke to him, saying, "good Ge the sacrament of the altar; do not affire To whom he answered, sacrament to be a sign of the body of Je

ered upon the cross for us

we can be saved.

BOSTON: WEDNESDAY, JULY 27, 1825.

No. 30.

ZION'S HERALD.

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ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD. TREATISE ON ORIGINAL SIN. CONCLUBED. It is asked, "How can you reconcile the justice of

God to the damnation of little children, seeing they have actually transgressed no law, and have as a consequence, incurred no guilt?" I do not pretend to to the justice of God in such an act, neither have I charged it upon him. Had not Jesus Christ offered masself a ransom for sin, I believe the sentence would have been immediately put in force on Adam, and hence he would not have "multiplied and replenshed the earth" with his progeny. But Jesus Christ ame to "redeem" him and us, "from under the curse of the law, by being made a curse for us." Couse Adam was granted a respite, and children somed from under the curse of the law, and in a state of salvation by a Redeemer; but not t, as Mr. B-has emphatically declared. It a or adults, are saved without a Redeemer, and the Lords—" Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tengue, and nation." According to Polisigian theology, they never were "redocted the present number, is Christ's second coming. The reviewer of the sermon has referred us to several scriptures, on this subject, especially Matt. xvi. 27, 23; and xxiv. 30, 34, by which he imagines be has designated, in a clear habt the contraction of the present number, is Christ's second coming. The reviewer of the sermon has referred us to several scriptures, on this subject, especially Matt. amb! But now they can join the thousands surround the throne of God in singing that song angels never sang. Hence, said Jesus, oceace, through the atoning merit of Jesus If children have no need of a Saviour in the atoning merit, would Jesus Christ have declared, " Of such is the kingdom of heaven" the kingdom of heaven contains none but such as re catified to it, or come into it by their natural nu-

its, metbinks all adults must be for ever miserable! It is also asked, "How can children be considered impure and depraved if they possess a saving interest in the merits of Jesus Christ?" To which I answer: corrupt fountain, they necessarily partake of the corraption of that fountain, as the branch of a tree par- of General La Fayette, until he should embark for Eu takes of the nature and qualities of the tree, for it rope; in which account he reads, that the General tially different, as to time, circumstances, and conse was impossible, in the nature of things, that Adam, or will come to New York, on the fourth of July, to cele any one of his posterity should beget a child, dissimilar from themselves. If they could, they might equal-Yea, if Alam, after his fall, could beget a son, "with time. From this, he immediately infers, however inas pure and harmless a nature as he possest before he appropriate as to time, place, and circumstances, that hands of his Maker, which was provisionally imtake of the moral as well as the physical likeness

But says Mr. B ... " If infants are so corrupt, must they can be saved? for we read that nothing unor unclean can enter into that holy, happy place, They do indeed require a God resides." but, inasmuch as they had no concurin that sin, which brought them "under conation," and consequently are guilty of no actual ression, Jesus Christ has "redeemed them from the curse of the law," and will give them, unourlly, a necessary preparation before he takes

It is asked, "Why does not God change or renew a as soon as they are born, since it is necessary such a change must take place?" To this, I anfor the same cause that he does not quicken or talize their bodies, for it is equally necessary his to be effected, in order to their or our consumhappiness in the kingdom of glory. Or I may ed them from earth to heaven. Seeing this was as ally necessary, for the inspired penman has deed that " flesh and blood cannot inherit the kingm of God." "But does it not follow then that God i. 7. To what past event can this refer? ghts in the depravity of children?" as he did in not quickening the mortal bodies of th and Elijah anterior to his translating them. then acts as consistent in suffering infants to pass ortalizing their bodies. Either change it may be eral resurrection. rved can be effected in an instant-" in the akling of an eye."

With this view of the subject w ; behold the infinite og about the "restitution of all things. to man unconditionally what he lost by the fall. unconditionally, because we had no concurrence that act of transgression which brought "condem-

tion, both of the just and of the unjust."

Christ binself declares, "I am the way, the truth and the lite." Again: "I am the door of the sheep; by me if any man enter in, he shall be saved. Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." I will not call any man "thief," or "ro her," but it is very obvious to timents advanced, that another "foundation" has been laid, "another way" found out, save that of Jesus Christ. There is no other name given whereby we can be saved;" "Other foundation can no man lay," &c.

We have also heard, that "we are born into the world with as great a propensity to good as to evil;" the sheepfold, the same is a thief and a robber," for there are two ways besides according to Mr. B-, one is to die in infancy, and the other is to follow the

FOR ZION'S HERALD. MR. FISK'S EXAMINATION OF MR. PICK-ERING'S REVIEW.

[CONTINUED.]

neither will they want washing in the blood of Is his reasoning logical, and are his conclusions legitimate, and his doctrine scriptural? Let us examine. The scriptures speak of Christ's coming, in different senses, and at different times. His coming in judge children to come unto me, and forbid them ment, upon the Jews, and his coming, in his kingdom of such is the kingdom of heaven." Such is of grace, by his spirit, to bless his church and reprove world, are different events, from his coming to in that they are heirs to the inheritance of the judge the world in righteousness, and to reward every man according to his works. These are all spoken of in scripture, and which of them Mr. P. would call his second coming, I know not. Indeed he seems to blend them all together, and thus makes confusion of the scriptures. Mr. P. finds one or more places in scripture, in which Christ's coming is confined to that generation; his inference is, that wherever his coming is spoken of, it is with the same limitation. Is this logical? Suppose a person in the latterpart of June last much as they have sprung from an unholy and should have been reading, in some of our public papers. an account of the contemplated movements and doings beget a child provisionally immortal, as was Adam ker-hill Monument would not be laid, until La Fayette tag time of his creation, and consequently be freed should come; which was to be on the 17th of June ortal. As this is not the case with any, even the consistent as this inference would appear, to every st of men, we must rationally conclude that all men reflecting mind, it bears a close analogy, if I mistake 23, and xvi. 28; and so I suppose, he would refer all rewards and punishments, will be in this life. Now though the same Bible, and sometimes the same auor a renewal of their nature, after the image thor, speak of three different comings of Christ, yet a necessarily lead the mind to an event yet future.

1. Christ, at his second coming, emphatically so (Rev. i. 7.) and see him too, in like manner as the disciples "saw him ascend." Acts i. 11. That is, they shail, with their natural eye, behold his visible form, as he " descendeth with a shout, the voice of the archangel, and the trump of God." But he was, in this manner, seen to descend, during the life of that generation that was then on earth? He was not. Therefore this is a distinct coming, from that mentioned in Matt. xvi. 23.

2. At Christ's second coming, the earth is to be for the same reason that he did not change the burnt up. See 2 Pct. iii. 10. compare with verses 4, tal bodies of Enoch and Elijah, before he trans-3. At Christ's second coming, he is to come in the glory of his Father, with all his holy angels with him.

Matt. xxi. 31; Mark viii. 38; Luke ix. 26; 2 Thess. ights in the depravity of children?" I answer, no said, that it means his coming in his glorious kingdom the sun, in the kingdom of their Father, for ever and re than it does that he delights in their mortality, of grace, with the ministers of the gospel, as his angels that he did in the mortality of the patriarch and or messengers? But observe, in these passages, there het, nor any more than he does in the afflictions is a judgment spoken of, and a vengeance executed and death incident to mortality. I conceive therefore that God acts as consistent in not changing the vile kingdom, is not to judge the world, nor to take venre of infants, anterior to his taking them to him- geance on his enemies, but to offer them pardon and salvation, through his blood.

less pit.

4. At Christ's second coming, the dead are to be raised. 1 Thess. iv. 15-17. Compare especially the n infancy to manhood without unconditionally 16th verse with 1 Cor. xv. 52. See also 1 Cor. xv. ring their natures as lie did in suffering those ho- 23. This is an important circumstance to determine en of old to pass from manhood to old age without the time of Christ's second coming. It is at the gen-

5. At the second coming of Christ, there is to be general judgment. See 2 Pet. iii. 7, with the context. At which time "all nations" shall be gathered on and goodness of God in devising a plan to before him. And then shall he reward every man according to his works. Now let us seriously ask, whether these events ever have taken place? Mr. Picker- ceive how a man, after taking into view the distincing will not allow, that there is more than one coming of Christ after his ascension, spoken of in the scrip on and mortality upon us. Consequently, Jesus tures; and therefore all these events must refer to the evangelists that speak of Christ's coming, the same description of man at all; saving those, unconditionally, who are guilty of no actual transgression, those only conditionally, who are confident, be can never do. On the confident, be can never do. rist, by the sacrifice of himself, once for all, has what took place during that generation. But this is

for the scriptures declare, "there shall be a resurrec- | above, cannot be the meaning. And it may further, tians were misled, and supposed that the "coming of spirit. So fallaciously can the darkened mind reason! be remarked, that Christ does not, in his kingdom of the Lord," and "the gathering together of the saints But still her purpose was delayed : for, though Satan I feel the more interest in this subject, inasmuch as grace, reward men according to their .mrks, but they unto him," (the time of which events, was emphatically I conceive it is the foundation of the Christian religion. The apostle declares emphatically,—"Other faith. Does Mr. P. mean to say, that this alludes to foundation can no man lay than that which is laid, the righteous-retribution which God brought upon the which is Christ Jesus the Lord." Again, "There is Jews, at the destruction of Jerusalem? So he seems must first be an apostacy, and the man of sin must no other name given under heaven among men, where-by we can be saved than that of Jesus Christ." Jesus seems to intimate, for he is careful to say nothing very prediction evidently refers to the papal usurpation definitely. And indeed it seems to be the peculiar over the church. At any rate, it corrected the error genius of Universalism, to intrench itself behind a ram-part of negatives, and tell what many things do not the Lord, was at hand, and would take place, during mean, but is careful how it makes definite statements that generation. But Mr. P. will not be corrected on any subject. By this it gains much time; for in The Holy Spirit, when it first introduces a subject, this way it obliges its opponents, in many instances, must make every thing plain, or Mr. P. will form his to examine the whole field of possibilities to show, every person who has been an ear witness to the sentiments advanced, that another "foundation" has been is objected to. So, in this case we have seen that this ral rewards and punishments of the Old Testament, coming could not mean the gospel dispensation, or which all the clear explanations of the New, could not We have heard, that "infants are born into the world Christ's coming in his kingden of grace; and it may induce him to give up. And here, he has formed an as free from any moral pollution as Adam was when be shown, with equal clearness, that it does not mean opinion, from the sayings of Christ, which the explacreated," hence they will need no Saviour! The his coming in judgment, to destroy the Jews. Ob-nation of Paul, given for the express purpose, together apostle, therefore, was in an error when he declared, serve, the texts say, "before him shall be gathered with all the writings of the other New Testament wriall nations"—" then he shall reward every man according to his works," &c. And Universalists, it is ever, the number is few, who so read and explain the expected, will be the last to say, that all nations and scriptures. every man, the world, &c. mean a part only, of the huhence we are as liable to walk in the path of rectitude man family. For these are very emphatical words, with as to deviate from it. If, therefore, we stand the test them, and they strenuously contend, that these terms of our evil propensities, and follow our good ones, we shall need no Saviour. Jesus Christ was wrong then, when he declared, "He that cometh not in by me into cording to Mr. P., that before that generation passed away, Christ judged and rewarded every man accord ing to his works! All that had been, all that were to "good propensities of our pure nature," which is just be. So if there is a consistency in this reasoning, there as easy as to follow our evil ones. Is it not evident, has already been a general judgment, and all manthat such a sentiment saps the very foundation of kind, including both the dead and unborn, have received their reward. For all these things took place during the life time of those who were then living Will Mr. P. say, we do him injustice; that he does not mean, that all who ever were or ever will be, were then rewarded according to their works; I ask, what does he mean? The least limitation that he can possi bly vindicate, not only on the ground of consistency but even on the ground of reason and truth, is, that "every man," "all nations," &c. mean all that were then on the earth. And here let matter of fact answer-Did all those who were then on the earth, see Christ coming in judgment, against the Jews? Did they all share in those righteous retributions, by which God chastised that people? We know (if Mr. P. will allow the expression) they did not. And the same course of argument may be made to bear with equal weight, against any other construction of these texts, which I can now think of, in which their fulfilment is confined to that generation. The argument then, stands thus: Christ, at his coming spoken of in Matt. xvi. 27, and in various other scriptures, rewards every

man according to his works. But Christ did not reward every man according to his works, at his coming in his gospel kingdom, nor at his coming to judge and chastise the Jews, nor at his coming for any other special purpose whatever, during

that generation. Therefore,

The coming of Christ, spoken of in Matt. v. 23, and xvi. 23, is not the same as that spoken of in Matt. xvi. 27, and in various other scriptures. From the whole it appears, that there is a coming of Christ, emphatically and scripturally called his second coming, (see Heb. ix. 28,) distinct and essenquences, from his coming in his kingdom during generation. And hence it also appears, that in Matt. xvi. 27, he spake of the one, and in the 28th verse, e spake of the other. But why, it may be asked, did e speak of one, in such immediate connexion with can pain, affliction and death, incident to mortality. and which, he elsewhere learns, took place at that the other, if they referred to events so distinct, and so it would not alter the state of the question, at all. ig of La Fayette to Charlestown to be pres- Because Christ, in his various discourses, passes from have propagated an offspring possessing the same cor- ent at the laying of the corner stone, was his coming one subject to another, without mentioning the con e projugates an onspring possessed when he came from to New York to celebrate our national independence. nexion of thought, or association of ideas, that led to And therefore, that event was already past. As in- it; or because, in the imperfect sketches that his his torians have given, of these conversations, they have only given us the principal ideas which the Saviour not, to this idea of our reviewer's. He thinks that advanced, from time to time, but have not given us f Alan after his fall, and consequently are, accord-or to Paul, "under condemnation."

Christ's coming, in Matt. xvi. 27, and xxiv. 30, and all the connecting links, in these discourses, is this age to Paul, "under condemnation." xxv. 32, and Rev. xxii. 12, is the same as in Matt. x. reason why I should understand him to be always speaking of the same thing or event? But is it not a not be changed, or renewed by the Spirit of God, the other passages, that speak of Christ's coming, to calculated to mislead the mind, if two events, in both the same event. And therefore he concludes, that all of which the coming of Christ is spoken of, should be mentioned in such close connexion, if they refer to events so distinct? I answer, certainly, if there were no notes of distinction, mentioned in this connexion. and, before they can be admitted into that holy, little examination will show, that the circumstances which would guide in fixing their respective meanand object of his coming, in most of these accounts, ings. I am far from advocating the taking of a sentence out of its context, and without good reason, fixing on it a meaning, different from the context, and alled, will be visible, "every eye shall see him," different from other scriptures, that relate to the same subject. But in this case, there are notes of distincion, which, to my view, clearly authorize the applica tion of these texts, to different events. In the 27th verse, the coming of the Son of man is, 1. In the glory of his Father; 2. With his holy angels; 3. And then he rewards every man, according to his works. Now other scriptures, as we have seen, abundantly show when these events take place. It is when be makes a bodily and visible appearance-at the resur rection—at the general judgment—when "every man"—" the world"—" all nations"—" the quick and the dead"-" the dead small and great," shall be judged and rewarded, by him. Then " the earth shall be burnt up"-the wicked "shall be punished with ever-

suffering was her salvation. lasting destruction"-" shall be cast into the bottom-Then "the righteous shall shine forth, as eth not away"-" they shall appear with Christ their head, in glory"-they shall go "into life eternal." Whereas, the coming of the Son of man, in the 28th verse, is mentioned, with a mark of distinction, that clearly shows, it refers to another subject. The former was his coming to judgment, and to visit every man with righteous retribution; but this, is his coming in his kingdom. And what is his kingdom? Why Christ in the heart, not of every man, but of all those who receive him. It is that, which the Saviour himseif says, "cometh not by observation; but, lo! the kingdom of God is within you;" and the apostle Paul says, it "is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." And is there things, no distinction, in the coming of the Son of man, in these two cases? It is indeed difficult for me to contive marks of each, can refer them both to the same event. And it will be found, in the other passages in or similar distinguishing circumstances, are recorded. It is true, the destruction of Jerusalem, and the coming of Christ to judgment, are frequently mentioned, s mose only conditionally, who are thus guilty. In truth be affirmed, that these circumstances did inasmuch as Adam's posterity did not bring mornity ou themselves, they will all be raised to a state what event are they to be referred? To Christ's commortality without any conditions on their part; in in this kingdom of grace? This for reacont given and are designed to some wery probable reasons. And some very probable reasons. And some very probable reasons was convinced, must be affirmed, that these circumstances did sons might be given, why they are so mentioned. But the final portion; and, to that misery, the crime of to be a light to our feet, and a lamp to our paths.

This commontance is a convinced, must be affirmed, that these circumstances did sons might be given, why they are so mentioned. But the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and, to that misery, the crime of the final portion; and the final portion; an mortality without any conditions on their part; ing in his kingdom of grace? This, for reasons given volume of revelation, but that some of the first Chrus- rid her of that intolerable anguish which drank up her pacities; as masters or servants, parents or children,

opinion, and no subsequent explanation will induce [TO BE C. B. INUED.]

MISCELLANEOUS SELECTIONS.

THE WORLD'S GUEST.

"A greater than"-La Fayette-"is here." This great Personage visited our world about 1800 years ago. He liberated us from the power and do-minion of Sin and Satan—He "spoiled principalities and powers,-making a show of them, openly triumph

ing over them."

He did not barely assist us in gaining our liberty but he accomplished the arduous task alone-"Of the people there was none with Him."-And this victory he gained by thirty years of hard trial, and unparalleled sufferings

He also laid uside His Titles, and became one of us He made Himself of no reputation."

He is soon to visit our world again. come a second time, without sin, unto salvation,-in the clouds of Heaven-with all the holy angels with him! ten thousand times ten thousand go before -thousands of thousands minister unto him."

Let every soul ask itself, "Am I ready to go out to meet Him?"—There will no excuse be taken: poverty is not a sufficient one; - for our benefactor has prepared a wardrobe,—there is also an armory where we may be completely equipped—a store-house, of provisions and every thing we need-"without money and without price." No, we are left without excuse none are excluded, but those who exclude themselves.

This condition will be especially required of usthat we may lay aside our tattered garments, and put on the robes that he hath prepared for us.

The next Sabbath our Illustrious Chief has appoint ed for us all, in our respective churches, to learn from his heralds how we are to testify our gratitude, but above all things to learn the necclothed in his garments-or, when He cometh, we shall be "found speechless."-Western Luminary.

FROM THE METHODIST MAGAZINE

A BRAND PLUCKED FROM THE LURNING

DEAR BRETHREN-I copy the following lines from my memorandum book, where, some days ago, they were written without any design of giving them to the public. It having since occured to me that the publication of these might possibly be attended with benefit to some person, I submit them to your judgment, distant from each other. If I should say, I cannot tell, either to be withheld or published, as you may see SAMUEL DOUGHTY.

New Brunswick, May 30, 1825.

I rode a few miles into the country yesterday to see a friend. During this visit we called to see a woman living in the neighborhood, who was under religious exercise of mind. She is the wife of a drunken ligate man; and the consequence to herself and chilren is joverty and sorrow. In her unmarried days she had he en very thoughtless and wild. But it frequently happens while men carry a gay exterior, and riot in the thoughtless, giddy round of dissipation and folly, that the Spirit of God faithfully performs his monitory office, and plants the thorn of remorse, in their sinful enjoyments. This poor woman at that season, and afterwards, was repeatedly visited by the divine monitor. But his voice she drowned in the riits of her folly, and the flame which he enkindled, she obstinately extinguished. This dangerous course of life she pursued for an unwarrantable length of time but to the glory of God's unwearied patience, his long

There are few hearts upon which afflictions do not perate with a benign influence; and, when saucti ed b; divine grace, their result is al and perma nent good. Could men but learn the lesson of mission to that unerring wisdom, with which infinite benevolence accomplishes his plans; would they but learn to contemplate Jehovah as the great governor of e universe, which he has made, and his providence as extending, in some way or manner, to every thing new often would they see that those afflictions, which they deplore as an untimely and unnecessary evil, are but the rod of instruction wielded by the pitying hand

The subject of this little narrative was the child of spised indigence; she knew its pinching wants, its bitter woes. Yet hard and unenviable as is such a self-will, where conscience, if properly directed, would lot, neglect and cruelty may add to its horrors. Nor were these wanting to multiply her sorrows. In the midst of these distresses the Holy Spirit redoubled his conscience?-what its rule, and how it ought to be influence, and the adversary his furious attacks. On the one hand, the poverty and afflictions of her condition, and the anguish of her mind, were strong reasons why she should seek the consolations of grace; for, if ing, in the sight of God: or it is the testimony, or it is the gospel dispensation; the spiritual reign of religion yielded support, she felt that none needed it more than she. But, on the other hand, she had lived so long in sin, and had so repeatedly, and so pertinaciously resisted the strivings of the Holy Spirit, that she knew not how to implore that mercy which she had so long despised. The more she pontered these things, the more glaring her wickedness appeared, and the more her despondency increased. and desperate now became the conflict of her soul .-Hope, that sheds its cheering rays on the souls of the forlorn, supplying the place of vanished enjoyments, fled from her bosom. Despair rushed into its and existence, to ber, became a thankless burden .- adopted by men; it cannot be any influence or im-She now seriously meditated upon suicide. The grave appeared as a place of rest and quiet; and hell had known from imagination, by its agreeing with the not horrors greater than those which overwhelmed her word of righteousness. The Scriptures of the Old

soul. Eternal misery, she was convinced, must be

filled her mind with such dark reasonings, it is probable she was not quite convinced of their soundness. For, in spite of all sophistry,

> " ____ The dread of something after death And makes us rather bear those ills we have,
> Than fly to others that we know not of."

Many encouraging passages of Scripture were occasionally presented to her mind, and gave a momentary relief. But again their influence would fail before the furious attacks of the enemy of souls. For some time her anguish was so great that she would scream and roar for very disquietude. She now became an object of general concern. Even the stupid sensibilities of her sottish husband were aroused by her distresses into a momentary anxiety for her fate. the sympathies of a soul like his, that could be but faintly elicited only by a scene of very extraordinary in-terest, could not be expected to survive the moment of their excitement.

At length, full of the hopes of finding in the grave a respite to her groanings, she one day bent her steps towards the barn, fully resolved on putting an end to her miserable existence, by hanging herself to one of the beams or rafters. But though "there are many devices in the heart of man, yet the counsels of the Lord, they shall stand." She entered the barn madly bent on death. But, oh! the matchless pity—the guardian grace of God! She felt herself powerfully influenced to pray, To that influence she yielded, and fell upon her knees in a corner of the barn, and cried loudly to the Throne of Mercy. She arose from her supplications with a heart somewhat eased, though not delivered from its burden; to use her own lan-guage, she "felt much better than she did before;" and she expressed a degree of thankfulness that her dreadful purpose was diverted, and her soul yet out of hell. The remainder of that day she spent in a more quiet state of mind, and enjoyed a few glimmerings of hope. These, however, were but momentary rays darting from an opening in the dark cloud that was again to spread its gloom upon her soul. In a few days the enemy, rendered more furious by his defeat, again came in like a flood, and filled her with despair. She now felt herself a miserable, undone wretch. And so near did she believe she was to hell, that her own words were, "I am sure I smelled the brimstone."
This expression will, doubtless, raise a smile even on the cheek of seriousness: but while it exhibits her untaught simplicity, it shows the sincerity of her heart, and a firm conviction of her very imminent danger.

To the barn again, with unfaltering step, she proceeded, to rid herself at once of life and misery. A person living on the premises happened providentially to be in the barn; and, without designing it, his present ence delayed her purpose, and saved her, at that time, from death. As she returned to the house she felt. sudden and strong impression to get the Bible and read the sixth psalm. She was very little acquainted with the Bible, though able to read, and, in all probability, had never read that psalm in her life. She did not, however, yield an immediate obedience to the dic tate, but pursued her business. The impression still continuing, she at length took the Bible, and perused the psalm referred to. Perhaps in the whole volume of inspiration there is not a passage more applicable to her state and feelings than that psalm. She read it with no ordinar interest. The unutterable greanings, the consuming griefs of the Psalmist, were like her own. In his besetting, harassing foes—in his strong sup; lications—in his deliverance from the grave, where there is no remembrance of God—she saw her own case delineated. It was blest to her soul. Her horrid purpose was for ever abandoned. Her severe temptations were removed, and from that moment until the time of my visit, her hopes had been growing. To my mind, she exhibited clear and satisfactory evidence, that with her, "eld things had pass away," and all had become new; and that she was now "no longer a stranger and foreigner, but afello w cit-izen of the saints and of the household of God." May the same grace which snatched her soul from the jaws of the devourer, preserve her blameless unto the com

P. S. Since writing the above, a friend has informed me, that Mrs. —— is now rejoicing in the Lord, being delivered from the guilt and condemnation of sin, and triumphing in the assurance of her acceptance with God through our Lord and Saviour Jesus

> ----FROM THE ARMINIAN MAGAZINE.

THOUGHTS ON "I CANNOT IN CONSCIENCE."

It is not easy for a person of deep gravity to avoid all risibility on hearing professors of religion not only differing in opinions, but using the very same expressions in diametrically opposite views; yet this is frequently the case. As for instance, one person cannot conscience remain in the church of England, and ther cannot in conscience leave it. The former cannot in conscience partake of the emblems of our Lord's death and passion within these polluted walls; while the latter cannot in conscience keep away. One person cannot in conscience keep in a religious society. while another cannot in conscience leave its And thus in a thousand instances may we find this phrase

used in directly opposite views of the subject. But how comes it to pass, that different persons should, by conscience, be led to such different ways They surely cannot have the same rule, or that rule must be grossly misunderstood; or what is more probaffliction. She knew the toils and drudgery of de- able, that this phrase is adopted without due examina tion, and frequently made a cover for something of

lead to a very different mode of conduct. This will more fully appear if we inquire, what is directed thereby? Conscience is generally allowed to be the judgment, which the rational soul passes apon all her actions, either accusing, or else excuswitness of one's own mind. Hence conscience is denominated good, when it is renewed by grace; or evil, while it remains defiled, erroneous, or seared This judgment may be supposed to imply reasoning and reasoning thought; hence, on every action, word, temper, and disposition, a person may think closely reason freely, and compare them with the rule prescribed, in order to judge how far they are contrary to, or agree therewith, and then pass sentence for, or against himself.

But what is the rule whereby a man must walk and judge himself? It cannot be any given system pression of the Holy Spirit, because this can only be

ld accept of consolation that must be boug julness?- No, the love which survives the to ne of the noblest attributes of the soul. If it has s, it has likewise its delights; and when the or lining burst of grief is calmed into the gentle collection; when the sudden anguish and the co ve agony over the present ruits of all that all that it was in the days of its levelinessuld root out such a sorrow from the heart? Tho ay sometimes throw a passing cloud even over ght hour of gavety; or spread a deer er adness of our of gloom; yet who would exchange it even ong of pleasure, or the burst of revelry ! No. th voice from the tomb sweeter than song. embrance of the dead to which we turn e the charms of the living. O the grave!-!- It buries every error-covers every defer guishes every resentment. From its peace

MIRACULOUS ESCAPE.

in spring none but fond regrets and tender re

ould even have warred with the poor hands

that lies mouldering before him!"-S

Who can look down upon the grave t enemy, and not feel a compunctious throb,

ewis Christopher Dehne, a Moravian Mission aramaribo, in South America, being one ever eked with a parexysm of fever, resolved to go it and lie dos up in his hammock. Just howe entered the dool, he beheld a serpent descend the roof upon him. In the scuffle which en creature stung or bit ben in two or three diffe es; and pursuing him closely, twined itself sev around his head and neck, as tightly as pos ecting now to be stung or strangled to death, ig afraid lest his brethren should suspect the loc nurdered him, he, with singular presence of mil te with chalk on the table, "A serpent has kill Suddenly, however, that promise of the mer darted into his mind: "They shall take pents and shall not be hurt." Encouraged by laration, he seized the creature with great for it loose from his body, and flung it out of the then lay down in his hammock in tranquillity

By this we are to try the sanctuary, and prove that we are in the faith. (2 Cor. xiii. 5.) Would we know what in the faith. (2 Cor. xiii. 5.) to believe, let us look into the law and the testimony. Would we know what to shun, let us ask, what saith the scripture? Would we discover the privileges of gelic choir above in singing of redeeming grace and the gospel, let us look into the perfect law of liberty. and with open face behold the soul-transforming glory of God in the face of Jesus Christ.

This rule, like its glorious author, is without variableness or shadow of change; a transcript of the Deity; a compendium of his holy will, and is every way per fect, converting the soul from all evil to all good. I is clear and plain, suited to the weakest capacity; nor is it easy for any person to misapply it, unless there be is it easy for any person to misapply it, unless there be is clear and plain, suited to the weakest capacity; nor ment from the prejudice of education, or strength

When therefore we hear persons declaring, they cannot in conscience do so and so, is it not natural to inquire, by what scripture are you restrained from Have you any plain prohibition in the word of God to keep you back, either in expression, or by implication? Have you examined the subject calmly and fairly? Is it really from conscience you act in this matter, or is it because you are resolved to have your own will? If it be the former, is your judgment properly informed, and your conscience directed by word of truth? Are you clear in this matter? Your thinking so is no proof of it, for if your view of cripture be inconsistent with the analogy of faith, it must be wrong: hence your conscience may be erro neous, and thereby countenance error in your spirit and conduct. But, if your judgment be well informed, your view of scripture just, and your conscience properly guided by the sure word of prophecy, then attand to its voice, follow its dictates, and ever labor to keep it void of offence toward God and man.

But what if it should be the latter that leads you in your present path, viz: a resolution to follow your own inclination, right or wrong? What if pride be at the bottom of all this? Have you no hope of more esteem from men, of being more caressed and applauded in this way than any other? What if the love of the world should be the spring of your present conduct? Is there not a little of this, at least, mixed with something of religion?. Have you no expectation of doing better in temporal things, of getting more money this way? Has this no influence on your conduct in your choice of mode and place of worship, and the people with whom you join in Christian fellow-Is there nothing of the desire of the flesh that directs your conduct, no unhallowed passion, no inordinate attachment to any creature, no deviation from the narrow path, in order to gain the object of your desires ?

If any of these have the smallest influence on your conduct, or if you be led by your own headstrong will, beware of pleading the sacred rights of conscience on such occasions:

1.—Because it is putting a wrong name on the spring of your actions: you plead conscience where it is not suffered to speak, at least not to speak faithfully.

2.-Because it is prostituting sacred things to civil purposes, and comes very near to the crime of Belhazzar, who brought forth the hallowed vessels of the temple to be used in his idolatrous feast. Conscience God's vicegerent; its rights are sacred and inviolable: take care therefore never to plead conscience. but when it is from conscience you act, and even then, use the word sparingly, lest it should be defil-

3.-Because an improper use of this word has a strong tendency to stumble weak minds, and turn them out of the way of holiness: and to keep sensible persons from embracing the offers of mercy and salva-

4.-Because it must afford matter of laughter and ridicule to the skeptics of the age, to find such glaring inconsistencies among the professors of Christianity.

5.—Because a cant use of this phrase may possibly lead us to sinful actions, bring barrenness into the soul, and keep us from humbling purselves before God; and from seeking forgiveness of what is wrong in our spirit and conduct; for if we suppose that we act from conscience, when in reality we act from pride, self-will, or any other unholy motive, we may imagine that to be sacred which is really sinful, and expose ourselves to the danger of being given to believe a lie and all the ruinous consequences which inevitably follow such a delusion.

Doth not this subject deserve serious considerahow he uses this phrase at all? Should he not he very clear in this, that his conscience is directed by scripture, and that he may be ready to give to every man a reason of his faith, as well as of the hope that is in him? Ought he not to study the Word of God with much prayer, that in all things he may walk by this unerring rule, and have peace for his portion in time and eternity? Is it not highly proper that all who have any office in the church of Christ should inquire of those who use this phrase, into the foundation of it, that they may be fully instructed in the things of God, and found wise unto eternal salva-May the Lord give us a sound judgment, and keep us from turning to the right hand or the left.

GOOD FRUITS.

The following is an extract of a letter from a Sunday scholar, to his former teacher. Such testimonies in favor of Sunday schools need no comment.

"I am sure you will be glad to hear from me, and therefore, I make no scruple in troubling you with a line. Ever since I have been here, my time has been fully occupied by a variety of engagements. Teaching, preaching, walking, reading, visiting the sick and dying, have all urged thes chains, and each received a measure of attention. It will afford you pleasure to know, that, independent of my Sunday schools, containing one hundred children, I have two regular congregations, one of a Thursday evening, seven miles distant, in general of about seventy attentive hearers Other friends have attempted, several times, to crect the standard here, but never could succeed; the opposition was so great that they have been driven out amidst showers of stones, &c.; but the set time for favoring them, I trust, is come, and that where 'sin has abounded, grace will much more abound.' The people have now opened their houses for me. of having the gospel continued among them in case I should not be able to attend. There is some talk of evenings since, I preached at -, four miles distant, when several came three miles to hear me. In my day school I have one hundred and forty boys; and thus, sir, one of the unworthiest of creatures is permitted and enabled to make known the glory and celchrate the praise of the Most High; and be assured that Christ, and him cruducd, is the sum and substance of all my discourse. This is the foundation, and upon this shall that structure he raised, the top stone of which shall be brought forth amidst shoutings of Grace! Grace! I often look back with wonder, admiration, and love, on all the way he hath brought me, and surely it hath 'been a right way;' and among the numerous calls for gratitude, I esteem it not the least, that I was privileged with being your Sunday It is to this I can trace th e first impressions, which, by the blessing of God, have been so useful to me, in leading me to seek the salvation of my own soul, and caring for the souls of others; and, blessed be God, through the grace of our Lord Jesus Christ, I have been enabled to see, in some degree, enlarged, people still are serious, and appearances are already the fruit of my labors. If this, sir, was the good. O brethren, pray for us in the east, while God only instance effected by your instrumentality, let it is blessing you in the west and south; that God would

corn that was sown in —— Sunday school, shall bring forth fruit that shall shake like Lebanon, and never will you fully know the extent of the barvest, till we meet around the throne of God, and join with the andying love."-Ninth Report New York Sunday School

"ON KARTH PRACE-GOOD WILL TOWARDS MEN."



WEDNESDAY, JULY 27, 1825.

By the polite attention of a friend recently arrived from London, we have received a file of the Missiona-Notices, embracing the June number. Our extracts will be found peculiarly interesting to all who after which Joseph Butterworth, Esq. M. P., was callrejoice in the extension of the Redeemer's kingdom ed to the chair. on the earth.

Mr. Sprague's oration, from which we have taken several extracts, has already reached its fourth edition. Mr. S., though quite young, has gained great celebrity as a poet; and his Oration has been highly, and we think justly, extolled. Mr. S. has never waded through the formalities of a collegiate course of studies, but received his education at one of the public schools in this city. Boston has good reason to be proud of her schools, from whence have come forth so many " bright and beautiful so s," that enlighten and adorn our moral hemisphere.

The Rev. Mr. Ellis and his wife sailed from New York, last week, in the ship Hudson, for London. A New York paper states that Mrs. Ellis's health is so eeble, there is little prospect she will long survive the

Cheap edition of Reveland Hill's Dialogues .- Messrs have received a new edition of "Village Dialogues, by Rev. Rowland Hill, A. M."-in three volumes, embellished with 12 vignettes; at the remarkable low price of one dollar and a half.

At the late anniversary of the Continental Bible Society in London, the interesting fact was stated, that Dr. Brunot, the Italian physician who attended Lord Byron in his last illness, had embraced the pure principles of Christianity, and was about to set out from Geneva, as a missionary to Greece.

Want of the Bible in New Jersey .- A writer in the a ride of less than three hours from the office of this Journal, will bring you to the spot where, in a single have the Bible, and that they were, almost without exception, too poor to purchase one for themselves.

CAMP-MEETING APPOINTMENTS.

At Readfield, Me. August 29th. At Windsor, Me. Sept. 5th.

At Montville, Con. on the river Thames, opposite close on the Saturday following. This is a fine place, about six miles above New London; and is accessible

New Hampshire District-Quarterly-Meetings.

FIRST QU	ARTER.
Greenland,	August 19.
Salisbury,	" 20, 21.
New Market,	" 27, 28.
Plymouth,	Sept. 3, 4.
Sutton Circuit,	" 17, 18.
Deering "	" 24, 25.
Poplin and Salem,	Oct. 1, 2.
Pembroke Circuit,	. 8, 9.
Gilmanton,	" 10, 11.

Camp-meeting at Landaff, N. H. on the old round, on the 5th of September.

CCamp-meeting at Sandown, N. H. on the old ground, 22d of August.

BENJ. R. HOYT, P. Elder.

A CARD.

The subscriber acknowledges, with gratitude, the Christian liberality of the Ladies of Lechmere Point, Cambridge, who have contributed Thirty Dollars, to constitute him a life member of the American Bible society. And he earnestly hopes they will be abundantly rewarded for their benevolence, when he that oweth and he that respeth shall rejoice together. DAMON YOUNG.

Lechmere Point, July 20, 1825.

FOR ZION'S HERALD.

. Dennisville, Mc. June 6, 1825.

The state of religion on this circuit, for some time past, has been rather low; professors too cold, backslidden and worldly-minded. But, thank God, w have of late seen better times. God, in various way and by different means, bas called upon sleepy Chris them have entered into a subscriptom for the purpose tians to awake; and at the same time alarmed guilty sinners. Those few Christians that had not defiled their garments took courage, prayer was offered up having a chapel; but that will be but talk yet. A few with fervor and faith to Aimighty God for the prosperity of Zion-a revival soon commenced, and spread to different parts of the circuit. Numbers have been reclaimed and quickened, and some converted. Thirty-five have united with the Methodist church; fourteen I think, have joined the Congregationalist, and two or three the Baptist church. There are a number more that give evidence of conversion, who remain unconnected with any church. Seriousness prevails among the people, and the prospect is encouraging. We hope to see many more brought from darkness to light before the revival shall stop. There are difficulties to encounter here which are not met with in every place—Methodism is yet a new thing; its doctrines and discipline disputed by many-while others are wishing for more light on the subject, and are willing to hear and receive instruction. Prejudices are in general wearing away; Christians are more united, and our congregations much larger than formerly. East of this, in Calais, God is beginning to revive his work, some have been converted, the church

husbands or wives, ministers or people, magistrates or subjects. It shows us what we are to believe, experience, and practice, in order to obtain eternal life. By this we are to try the spirits, weigh ourselves in men; but no, I cannot but believe that the handful of that the next communication from this section of the country may bring the joyful news, that many have turned to the Lord with full purpose of heart.
JOSIAH EATON.

FROM THE WESLEYAN MISSIONARY NOTICES.

ANNUAL MEETING OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

The Sermons before the Society were preached by the Rev. Daniel M'Allum, M. D., on Thursday evening, April 28, at the City-Road Chapel; by the Rev. Adam Clarke, LL. D., on Friday forenoon, April 29, at Great Queen-street Chapel; and by the Rev. Robert Newton, President of the Conference, on Friday evening, at Hinde-street Chapel. Sermons were also preached, are collections made in behalf of the missions, in all the Wesleyan Chapels in London, and its immediate vicinity, on Sunday, May 1.

The attendance of persons at the Annual Meeting was, asusual, very numerous, and on no former occasion was a more lively interest in its proceedings manifest-

The meeting was opened with singing and prayer,

The Chairman said. "On this very solemn occa ion, my Christian friends, when we are assembled for the purpose of contributing our endeavors to spread the tidings of salvation throughout the earth, it certainly becomes us to cultivate a spirit of prayer and of praise; and especially when we consider the blessings we enjoy as a nation and as individuals, and the light of the gospel with which we have been so long and so largely favored, and contrast it with the gross darkness which prevails over so large a part of the world.

"We shall, no doubt, as we are assembled to hea the Report of the Weslevan Missionary Society, find that we have abundant reason to rejoice in the illumination of many of those who formerly sat in darkness in the remote parts of the earth; and shall receive gratifying accounts of the success which Almighty God has vouchsafed to his servants abroad, who are connected with this society. But as the earth is more and more explored, as we trace more extensively the wildernesses of the African continent, of South America, and other distant regions of the earth, we shall still see reason to lament the ignorance and vickedness of our fellow-creatures, and be called to make greater exertions. I shall not anticipate the R. P. and C. Williams, No. 79, Washington Street, details of the Report which will be read, and fully explain the proceedings of the Society. But with res pect to the exertions of our friends at home, we have the satisfaction to find their endeavors have not slackened, but that the funds have increased between two and three thousand pounds, in the course of the year, ndependent of the munificent benefaction of ten thouand pounds from an individual. But while we have these reasons of triumph and comfort, sources of mourning and regret have been opened by the loss of seveal friends, who have departed this life during the last year. One venerable man, the Pev. Walter Griffith, who was with us on this platform at the last Anniversary, and whose labors were so unwearied and constant and eminent, particularly in the missionary cause. is now reaping the reward of his labors. But he finished his course as such a life as his might lead us to American Journal, published at Princeton, N. J. says, expect, in peace and joy. Some of us have also been the subjects of affiction during the past year; but though the Lord has chastened and corrected us, he has not given us over to death, and I trust our spared day's walk, thirty families have recently been found life will be dedicated to his glory. We had some hopes who had no Bible in their houses. And it may be of seeing our excellent friend Mr. Thompson, of Hull, added, that these families expressed a strong desire to formerly one of the treasurers of the society, present with us to-day; but increasing years and infirmities have prevented him. The meeting will, however, hear a letter from him, which has been addressed to one of the secretaries. I will not take up more of your time than to make one remark, that in no period in our country's history has she enjoyed so much religious liberty and so many religious privileges; and it therefore becomes us to improve the opportunities we have of spreading the gospel throughout the earth. Groton-to commence on the 10th of August, and If we neglect them, and suffer our zeal for extending the influence of the blessed gospel, the source of all our best enjoyments and richest hopes, to grow cold, God may take those privileges and blessings from us which we now in such abundance enjoy. The day is the time to work, lest the night overtake us, when no

man can work.' The following is the letter from Mr. Thompson:

Cottingham, near Hull, 30th March, 1825. "My Dean Sia,—It would give me great pleasure to see my friends in London once more before I meet them in the kingdom of our Father; but my three score years and ten are run out, and nearly my strength also, and I am unable to travel more than a few miles from home without much suffering of various kinds.

I rejoice, however, that, although God is calling the old men to give an account of their stewardship, he is raising up a blessed company of more than double the number of young men, to extend the bounds of his government; and I trust that the Methodist missionaries will increase as they have increased, and that God

will sow them among the people in far countries. I have sometimes thought that, after a few years, the zeal and activity of some of the missionary societies may decrease: but I wish to reject all such disbelieving anticipations; and I am confident that so long as the power of godliness is experienced among the Methodists, so long will they feel the infinite value of souls, and so long will their exertions be continued to save them. There is, indeed, a gracious pledge of this in the fulfilment of the promise, which many thousands of persons in England have experienced, that while they have attended missionary meetings, and have united in the means for watering others, their own souls have been abundantly watered; and whatever may be the success of the missionaries abroad, it is cortain that a great blessing has attended missiona ry meetings at home.

I beg my affectionate remembrances to the Preachers and the other brethren who are around you; and although I cannot be present with you on the 2d of God forbid that I should sin against the Lord in ceasing to pray for you.'

I am, most truly, my dear sir, Your obedient and affectionate servant,

THO. THOMPSON." Rev. G. Morley.

Our limits oblige us to select a few only of the addresses which were delivered on this very interesting and delightful occasion.

The Rev. Rob. Newton. President of the Conference, moved the first Resolution in a very impressive speech, "That the Report now read be received, and printed under the general direction of the Commit

The Rev. J. Clayton, serior, seconded the resolu

tion, and said, " I stand up here to-day under peculiar circumstan ces. It is more than half a century since it pleased God to call me out of darkness into marvellous light At that period the religious world was disturbed by the spirit of acrimonious controversy, but that spirit has now gradually subsided, and instead of a spirit of controversy, a spirit of forbearance and charity is pre vailing in the Christian world. In this I feel peculia satisfaction; the annual and periodical correspond ence of Christians has, I perceive, greatly enlarged their hearts, excited their zeal, and promoted their de signs, of which this assembly is a full proof; and what does this union of Christians propose? Not the establishment of particular modes of worship, but the conversion, as the report states, of a perishing world to Christ; an object surely of the first importance, you will all agree, to yourselves and to your fellow-creatures; for 'he that converteth a sinner from the

President Edwards on his arrival in New England; he said, nothing more affected his congregation than recitals of the prevalence of the work of God in other places; and surely the recitals of the report you have heard, must have affected all your minds, and encouraged you to greater exertions in your work. I am persuaded it is no presumption to expect growing success; and I found my expectation on the prophe cies not yet fulfilled, and especially on the great transaction on Mount Calvary. Nothing yet has resulted from that great event, the sufferings of the Son of God, fully adequate to the dignity of his person, and the infinite atonement he there offered; the full effects of that sacrifice have not yet been exhibited, as I am persuaded they will be, for he is 'the Lamb of God, which taketh away the sin of the world.' Our success is, therefore, founded both upon the prophecies of Scripture, and upon the sacrifice of our Lord. I must be allowed to suggest one caution against human dependence. When the ark was depended on, the ark itself was taken in battle; and if your large subscriptions to the fund should alienate your dependence on the Spirit of God, they may likewise fail. I have to entreat you not to withdraw in the least your dependence on this great agent, whose operation alone can ensure the success of your work. I am happy to see so many young persons present to-day, and to them I would say, you have heard that several excellent and useful persons have been lately removed by death from their posts of usefulness, and thus you have been reminded that the fashion of this world passes away.-But what are you but the fu : hope of the church? Could you hear it said that even the children of pagans are so desirous to receive instruction, and not ome of you first received the doctrines of Christianity, and were taught the way of salvation; and your fellow youth in distant lands are waiting to receive the same privilege. We hope, therefore, that the Treasurers' account will be swelled by your exertions and contributions in the ensuing year. With respect to your missionaries, I trust they will ever go forth with the pure word of God. It is said of seasoned timber, that it will neither warp nor rot, and so it is with the pure tried word of God. Let them go forth with that and nothing else, and God will continue to bless and with them some time, and they promised to build a prosper them. For with respect to displays of mere buman eloquence, if you wrap a sword up in silk, you one at Point Pedro. It is to have a pulpit at one end; take away its edge; and if you paint a diamond, you and they added, "whenever you come to instruct us take away its splendor. I therefore pray God that this may not be the case with them. I most cordially second the motion, and may the Lord establish the work of our hands upon us, 'yea, the work of our

hands establish thou it!" The second Resolution,-" That the success which t pleases Almighty God to continue to the efforts of this and other societies for the diffusion of the knowledge of Christ in different parts of the world, calls for the grateful thanksgivings of this meeting, and is a powerful motive to persevering and enlarged exertion n the same sacred cause,"-was moved by the Rev. day evening in Tamul, and was much gratified. Dr. Morrison, from China, who after some general ob-

servations, said. "The Chinese, amongst whom I spent so large a portion of my life, affirm. that 'the whole world is but one family,' and how much more should we Christians act under the influence of that sentiment! port read this day, and the meeting of Christians is this place, go far to show that the period is fast approaching when we shall all consider ourselves brethren; and that the necessity of uniting exertion is great. ted In former times, some persons who travelled into distant lands affirmed, that the people there did not need our spiritual assistance; that they looked cheerful, and were happy and very innocent. But better acquaintance with them has brought us to a better un derstanding of the case. Throughout the whole world the prevailing superstitions show, that the human mind is restless, unsatisfied, and anxious. Though many of their superstitions are frivolous and foolish, yet most of them are sanguinary and cruel, and they show that men's minds are conscious of transgression. They give the very fruit of their bodies for the sin of their soul; the Indian widow gives up herself to destruction with the body of her husband, and is mingled with his kindred dust.

All those baseless notions which exist in the human mind till illuminated by divine revelation, manifestly show that the human mind is anxiously saying, 'what shall I do to be saved? It is so in secret, and on a sick bed, and in the hour of death. Among the Chinese the anticipations of death are distressing; their imagination has invented no fewer than ten hells:one consists of hills stuck full of knives; another of an iron boiler filled with scalding water; a third is a hell of cold ice; in another, the punishment is pulling out the tongue of those that tell lies; another is a hell of poisonous serpents; in another the victim is drawn into pieces; another is a hell of blackness and dark ness; and you may hear them praying-one 'May I not fall into the hell of swords;' and others into this or that place of torment. I bring this forward to show that they are crying out, 'what shall I do to be saved?' And since Christians know the right way of salvation, and the most high God hath given to us the knowledge of the way of salvation by Christ Jesus, whatever infidels and the enemies of Christianity may say, I ask any one who professes the least regard to Christ, whether he can say, 'exert not yourselves to the utmost to carry the gospel to every human creature.' It is a Chinese expression, 'correct yourselves' and reform others; and we Christians in this land may learn from this, first, to receive the message of the gospel ourselves, and submit to the Redeemer, and about the reformation and conversion of others. We must accept of this great salvation, or all our missionary zeal will evaporate as enthusiasm.-Large sums of money are indeed necessary to carry missionary plans into full effect: but the heathen still outdo us in religious liberality. In China dramatic exhibitions are one of the modes by which they honor their gods, and even for this small part of their superstition, in 13 provinces not less than 200 millions of dollars are expended annually on these religious plays; and in addition to this we may take into the account the immense number of their idols, for every temple has many idols, and every street, every shop, and every house, has its idol; and to these incense must be offered every morning and evening, for which the people willingly pay. O, how lamentable is it that we. who know better, should not exert ourselves more to convey the gospel to every creature, since this is not only our duty, but our privilege!" The Rev. W. Patton, of New York, seconded this esolution in a copious and able speech

WESLEYAN MISSIONS. Extract of a letter from Mr Roberts, dated Jaffna, Ceylon, October 4, 1824.

The concerns of this station are very encouraging and ought to excite our liveliest gratitude to God. On the 8th of August we changed one of our Sabbath English services for Portuguese. Thank God the trial has been made, and has exceeded our most sanguine expectations; the Chapel was literally crowded, and it still continues to be well filled every Sunday evening. One circumstance which has increased our congregation must not be overlooked: Mrs. Schrader. a venerable old lady, who had had Portuguese service in her own house for upwards of twenty years, and had translated nearly the whole of Mr. Wesley's Sermons into Portuguese, began to feel herself incapable of at- But if Mr. P. really felt regret that his printer had refused Mr. tending to these services. In commencing our Portuguese worship, we felt ourselves at a loss how to act. as she had service at the same time; but the matter was no sooner mentioned to her, than she broke forth in praises to God, that she had lived to see the day, when she could give up her flock to the shepherds of Jesus; and expressed a wish that we should take her congregation under our care. It is rather remarkable, that this lady did not begin to learn English until about 55 years of age, and now she understands and error of his ways, shall save a soul from death and regularly attends our English preaching. We have

hide a multitude of sins.' I recollect a remark of also the pleasure to inform you that we have established an adult Portuguese class consisting of ten mem-

We have also commenced a Sunday service in Tamul, in the new chapel; and what will be equally gratifying to you is, we have formed a class of natives consisting of ten members (two of them women.)-Brother Stead and myself were pleased and edilled with the experience of one of our native schoolmasters. I hope that this man will ere long assist us to distribute amongst the Gentiles the unsearchable riches of Christ.

Some time ago we began an extensive system of visiting the people, but found we had not strength to continue as we commenced; this, however, still lerms a considerable part of our duty and delight schools are in tolerable order, but we hope soon to see them improved.

That fine station, Point Pedro, is at present sup, li

ed by John Philips, a native young man who was taken into the service of the Mission by Broth Squance: he is laborious in preaching the visiting the schools: but we hope you will soon let us have a Brother from home for that station, and enable us to form a proper establishment among t If this be done, it will unquestionably be the fi tive station in this district. Brother Stead who has just returned from a tour in that part, says, "The schools are in excellent order, and a fair proportion of the boys read well in the Testament-they are also welt acquainted with the catechisms, and answer que tions on scriptural subjects with tolerable readines and propriety. I found in nearly all the schools a few adults who listened with apparent interest to what I had to tell them about the religion of Jesus. I had also the pleasure to distribute some Tanul trace among them, which were received with apparent eagerness. That a general impression in favor of the Mission had been made on the minds of the people is evident from their wish to have their children instructed by us; we have numerous requests to establish other schools; and in one village, not more than a mile and a half from the Bungalow, the people were so urgent that I paid them a visit and found upwards of 100 boys, together with some of their parents, waiting to receive me. I distributed tracts and convened we will gladly attend."

Our weekly services in Jaffna may be classed as follows: -Three in Tamul, one in Portuguese, and one in English. Four classes, one of which is met by Mrs. Roberts, the rest by ourselves. These, with public prayer-meeting, the schools and other di ties, are almost too much for us : but we have it pleasure to inform you that help is at hand; a man (who is the nephew to the old lady ale tioned in this letter, and) who was with me at Point Pedro, has begun to preach. I heard him last Tues-

Our Benevolent Society, in this time of scarcity (for we have not had rain for upwards of eight months has been a peculiar blessing.

REVIVALS.

The publisher of the Christian Watchman has received the following pleasing letter from the respected minister of the gospel, whose name is attached, da-

> Governeur, St. Lawrence Co. N. Y. July 12, 1825.

DEAR SIR-The Lord has done great things for the people in Governeur; the oldest here never befor witnessed so wonderful an outpouring of the Spiritas has been manifested for a few weeks past. I cannot now give you an account of the work, but will endeavorte hereafter. It appears to be spreading in the different parts of the town, but not so rapidly as it has been and is very general among all classes of people, and almost universal among the youth. I have baptized forty, that have united with this little brauch of Zion, and expect to baptize many more. Some now stand as candidates. About sixty united with the Presby-terian church last Sabbath. On the main road that runs through this town, there are very few houses where prayer and praises are not heard; and in this village there is but one solitary family but what give testimony that salvation has come to their houses .-The moral image of Jesus is seen in parent and child. Meetings are frequent, crowded, and interesting, and the prayers and exhortations fervent and powerful.-Never did the sovereignty of God appear more visible. It is his doing, and marvellous in our eyes. Give him all the glory. May his work still prospe a Mediator, until the whole world is filled with his

Yours in haste. NOAH BARFELL.

Subscriptions for the erection of a Mariners' church have been opened in Baltimore. Meetings for seamen are now held in a large sail-loft.

Five thousand seamen, says the latest number of the British Sailors' Magazine, have been converted to God in England, since the Bethel flag was hoisted in 1817

Providence, 22d July, 1825.

MR. BADGER, Sir .- In " Zion's Herald" of the 20th inst. I noticed a co nunication from Rev. Mr. Fisk, in teply to my review Sernon before the New England Conference, delivered in 1823, in Providence, R. I. This communication conta mistake which I am solicitous to rectify. Mr. Fisk it the public that he was refused the pivilege of replying to review in the columns of the Christian Telescope, and the Editor. I attach no blame to Mr. F. for this statement though it is not correct. Mr. F. did not call on me, nor me a line on the subject, which was the probable cause of mistake. Of his request for admission into the columns: Telescope, I was informed by the pratter. My reply was, paper is too small for the admission of lengthy common the columns of the columns of the columns of the columns. ns of a controversial character; and although Mr. I just claim on me, as I have only acted in defence of the ral sentiments of Universalists, against the attack of mon upon the doctrine of universal grace, yet 1 am willing should occupy one and an half columns of the paper per provided he wishes to reply through this media however, that the printer misunderstood my answer, but Mr. F. received the impression that he would not be a As soon as I was apprised of this mistake. I went to Adams, a leading member of the Methodist Church Adams, a leading member of the Methodist Church in town, and requested him to inform Mr. F. Being a stancer Mr. Fisk, and unacquainted with the place of his residence concluded that this was the only consistent method whice could adopt under existing circumstances.

By inserting this short letter in the next number of Zion.

Herald, you will oblige one who is, no doubt, very innocent misrepresented, and correct an erroneous impression upon to public mind, occasioned by the communication alluded to. Yours, sincerely.

DAVID PICKERING

REMARKS. Mr. Pickering manifests some feeling on seeing Mr. Fisk statement and observations, in the Herald of the 20th ins

relative to the refusal of his application to have published the Telescope his "Examination of Mr. Pickering's review." But we do not view the subject exactly in the light that Mr. does. If the columns of the Telescope were really open discussions of this kind, as Mr. P. has more than once sta in his paper, it was really unfortunate for him, not to say conceivable by us, that his printer should not have known Fisk's application, he could easily have informed him by le ter. And in case he did not know where he was, the natura course would have been to inquire of some of Mr. F.'s friends any of whom could have informed him .- And we do not thin that we exceed the bounds of charity, when we give it as our opinion, that neither Mr. Fisk nor the public would ever have known from Mr. P. that he felt any regret on account of Mi Fisk's application being refused, had not the statement of the latter gentleman appeared in the Herald. For it must have been early in June when he made application, and Mr. P.'s 18th

is dated the 22d of July. But be o further than to Mr. Pickering's his printer, to allow Mr. F. a colu per week, for his "Examination." his application. To be allowed or cekly, on a quarto page, of the si mts nearly to a refusal, as it must ay and great inconvenience; and he ring his arguments before the publ

Finally, we should not, perhaps, ha fr Fisk's case, as we now do, had it We are acquainted with a gentleman re to address the Universalists on s ocern them, but was prevented for w saw the prospectus of the Telescope lumns were to be open to discussion elf that the desideratum was abo then he saw the first number of that ere conditions connected with the a o the columns of the Telescope, viz temperate and candid," and that th eif the sole right of determining w ntleman alluded to addressed a not ope, complaining of these conditi ety, if he admitted discussion at ot the choice of his own weapons tions warranted by the prospectus of ver, chose to abide by his condition nded.

Mr. Sprague, in his fourth of ollowing beautiful allusion to the

"Roll back the tide of time : applies this promise, 'I will gi inheritance.' Not many gener civilized life, the rank thistle no the wild fox dug his hole unse oved another race of beings. that rolls over your heads, the I the panting deer; gazing on niles on you, the Indian lover Here the wigwam blaze beame helpless, the council are glared of Now they dipped their noble lakes, and now they paddled t your rocky shores. Here they whoop, the bloody grapple, the all were here; and when the ti here curled the smoke of peace. shipped; and from many a dark prayer to the Great Spirit. He laws for them on tables of stone them on the tables of their hear nature knew not the God of rev of the universe he acknowled around. He beheld him in the s ty behind his lonely dwelling, i famed on him from his mid-day that snapped in the morning brethat defied a thousand whirlwing bler, that never left its native eagle, whose untired pinion was the worm that crawled at his matcoless form, glowing with a whose mysterious source he ben

blind adoration. " And all this has passed away came a pilgrim bark, bearing t death. The former were sown sprang up in the path of the simp dred years have changed the ch tinent, and blotted for ever from culiar people. Art has usurped and the anointed children of ed powerful for the tribes of the there a stricken few remain, but intamed, untamable progenite falcon glance, and lion bearing touching ballad, the hero of the and his degraded offspring craw he walked in majesty, to remin

man when the foot of the conque "As a race, they have withe Their arrows are broken, their their cabins are in dust. Their since gone out on the shore, and dying to the untrodden west they climb the distant mountain in the setting sun. They are mighty tide which is pressing the over them for ever. Ages he white man, as he stands by som ponder on the structure of the and wonder to what manner of They will live only in the songs exterminators. Let these be

GENERAL INTE

virtues as men, and pay due tr

fate as a people."

From every quarter we hea continued heat of the weather, lives, from the imprudent us have no disposition to doubt the reports; nay, we feel them to peets. We have had but little for several weeks, and the con beginning to suffer from the dro

The news from Europe cont to the Greeks. They have rec tories, both by sea and land. paign is likely to end as have a the defeat of the Turkish invad ment of Grecian independence.

Mortality in New York .- O seven deaths occurred in this c sixty more than ever happene Thirty-three of the number w water; a considerable number mation of the brain, and sudden sixty sudden deaths. Too mu served by persons in this oppre drinking cold water, and agai selves .- N. Y. Daily Advertis

Important .- The Newark E ble spoonful of Spirit of Campbedy against the fatal effects of warm weather. Two instance knowledge in which death has Every house keeper s a phial of it at this season of th of camphor dissolved in a pite der it harmless.'

Deaths by Drinking Cold II deaths in this city, the last wee of cold water, are exceedingly fully persuaded that something however, has an agency in the tal affections of the sanguined our own observations have exare the most liable to injuries ter when the atmospheric tem and a majority of those who either grossly intemperate, or to it. There is a mistaken not ing part of the community, the e to inform you that we have establishtuguese class consisting of ten mem-

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Finally, we should not, perhaps, have viewed the refusal, in are acquainted with a gentleman who had long felt a deto address the Universalists on some points which nearly n them, but was prevented for want of a medium. When w the prospectus of the Telescope, and understood that its ns were to be open to discussion, he congratulated himthat the desideratum was about to be furnished. But in he saw the first number of that paper, he found that there ditions connected with the admission of discussion incolumns of the Telescope, viz: that the pieces must be perate and candid," and that the editor reserved to himsole right of determining when they were so. The an alluded to addressed a note to the editor of the Telcomplaining of these conditions; and urging the proif he admitted discussion at all, of allowing his oppothe choice of his own weapons, according to the expectus warranted by the prospectus of his paper. Mr. P. howr, chose to abide by his conditions; and here the business

Mr. Sprague, in his fourth of July Oration, has the owing beautiful allusion to the Aborigines of Amer-

Roll back the tide of time: how powerfully to us ies this promise, 'I will give the heathen for an Not many generations ago, where you it circled with all that exalts and embellishes zed life, the rank thistle nodded in the wind, and ild fox dug his hole unscared. Here lived and another race of beings. Beneath the same sun rolls over your heads, the Indian hunter pursued nting deer; gazing on the same moon that on you, the Indian lover wooed his dusky mate. ss. the council are glared on the wild and daring. they dipped their noble limbs in your sedgy and now they paddled the light canoe along rocky shores. Here they warred; the echoing p, the bloody grapple, the defying death-song, ere here; and when the tiger strife was over, curled the smoke of peace. Here, too, they wored; and from many a dark bosom went up a pure to the Great Spirit. He had not written His on the tables of their hearts. The poor child of knew not the God of revelation, but the God universe he acknowledged in every thing He beheld him in the star that sunk in beauhind his lonely dwelling, in the sacred orb that on him from his mid-day throne; in the flower napped in the morning breeze; in the lofty pine, defied a thousand whirlwinds; in the timid warthat never left its native grove; in the fearless whose untired pinion was wet in the clouds: in form that crawled at his foot; and in his own oless form, glowing with a spark of that light, to mysterious source he bent, in humble, though

And all this has passed away. Across the ocean a pilgrim bark, bearing the seeds of life and th. The former were sown for you, the latter and up in the path of the simple native. Two hunyears have changed the character of a great conet, and blotted for ever from its face a whole, pear people. Art has usurped the bowers of nature, the anointed children of education have been too erial for the tribes of the ignorant. Here and ere a stricken few remain, but how unlike their bold, matamed, untamable progenitors! The Indian, of along glance, and lion bearing, the theme of the putching ballad, the hero of the pathetic tale, is gone! nd his degraded offspring crawl upon the soil where he walked in majesty, to remind us how miserable is man when the foot of the conqueror is upon his neck.

"As a race, they have withered from the land .-Their arrows are broken, their springs are dried up, ir cabins are in dust. Their council fire has long ice gone out on the shore, and their war-cry is fast on hear the roar of the last wave, which will settle wer them for ever. Ages hence, the inquisitive nder on the structure of their disturbed remains, wonder to what manner of person they beloaded. They will live only in the songs and chronicles of their exterminators. Let these be faithful to their rude ues as men, and pay due tribute to their unhappy

GENERAL INTELLIGENCE.

From every quarter we hear of the extreme and ntinued heat of the weather, and of the loss of many morts; nav, we feel them to be true, in many resocts. We have had but little rain in this vicinityor several weeks, and the corn and other crops are beginning to suffer from the drought.

The news from Europe continues to be favorable to the Greeks. They have recently gained fresh vicones, both by sea and land. And the present campaign is likely to end as have all the former ones, in the defeat of the Turkish invaders, and the advancement of Grecian independence.

Mortality in New York .- One hundred and ninetyen deaths occurred in this city last week, which is more than ever happened in any one week .rty-three of the number were from drinking cold later; a considerable number from apoplexy, inflamation of the brain, and sudden death-making nearly ixty sudden deaths. Too much care cannot be ob erved by persons in this oppressively hot weather in aking cold water, and against over heating themselves .- N. Y. Daily Advertiser.

Important.-The Newark Eagle states that 'a taspoonful of Spirit of Camphor is an infallible remweather. Two instances have come to our mowledge to which death has been prevented by this Every house keeper should be provided with phial of it at this season of the year. A small piece campbor dissolved in a pitcher of water will ren-

Deaths by Drinking Cold Water .- The number of allis in this city, the last week, imputed to a free use foold water, are exceedingly melancholy. We are ully persuaded that something more than cold water, however, has an agency in these sudden and often fafal affections of the sanguineous system. So far as our own observations have extended, laboring people re the most liable to injuries from drinking cold water when the atmospheric temperature is very high; a majority of those who have died, have been either grossly intemperate, or were strongly inclined to the Ladies' Museum was published on Saturday to it. There is a mistaken notion pervading the labor-lag part of the community, that if the weather is existing papers are now published in Providence.

is dated the 22d of July. But be this as it may, we need cossively warm, it is necessary to take the more spirof further than to Mr. Pickering's own proposal, expressed it. Nothing can be more erroneous, nor any practice more pernicious. The less spirit a man drinks, the better it is for him, under all circumstances. A constant use of liquors, of a stimulating nature, de-ranges, by a slow but certain train of operations, all the animal functions, and places the nervous and circulating systems in that peculiar condition, that any extraordinary excitement has a constant tendency t explode the powers of life in an instant. Such, we lieve, was the state of those who have been the victime to an immoderate use of cold water: they have Fish's case, as we now do, had it been the first of the kind. | carried on the excitement, by a steady and habitual course of tippling, till a sudden change in the secretory organs, by a draught of water several degrees below the temperature of their own bodies, produces an instantaneous apoplexy, or induces the most aggravated spasms in the stomach and bowels, which quickly terminate the life of the unhappy victim.

Those physicians who have had the most experience with these cases, if called in seasonably, have found that free blood-letting, and emetics which operate quickly and powerfully, are the most certain means of overcoming the apoplectic symptoms, and restoring the natural heat of the body. Oftentimes, however, the patient falls down and breathes his last before any one is aware of his being indisposed, and the putre-factive process follows with as much rapidity as in those who have been struck with lightning-which shows, most conclusively, that the vis insita of the muscular fibre is annihilated, and all hope, therefore, of recalling the nervous power, is for ever lost,

Such are often the fatal results of indulging in inemperance, which exposes the individual to instantaneous death, by simply quenching his thirst with that of nature has so abundantly supplied for his necessities and use .- Bost, Med. Int.

In this season, while all animal, and almost vegetable nature seems to pant beneath the heat, we hope that the labors of that serviceable slave to man, the horse, will be regarded in mercy. He suffers for our convenience and comfort—performs long and exhaust-ing journeys, in feverish blood, and has no tongue to ceive his paper.—Pottagrove paper. make us acquainted with the extent of his miseries .-The first intelligence which his master receives of his debility and exhaustion, is from the death of the poor the wigwam blaze beamed on the tender and animal; he drops down in his harness, and expires bebound by a double tie to be merciful. - Balt. Amer.

Relief for Cramp in the Stomach .- I have seen the nost violent cases of cramp in the stomach immediately relieved by drinking freely of warm sweetened wafor them on tables of stone, but He had traced thing else would give relief to the patient.—Norwich ter, when opinin, or its various preparations, nor any

> Death by Lightning .- On Tuesday night, the 12th inst. the house of Mr. Israel Alden in Otis, Mass. was struck by lightning and considerably injured. But the most distressing circumstance is, that the wife of Mr. Alden was instautly killed. Mr. A. was in bed with his wife, and received considerable injury, but is ut of danger. The house was fired, and a daughter of Mr. A. with wonderful presence of mind extinguished the flames-being the only person at hand, save a little brother, who was also in the house with his parents and sister.

Another Community .- An association has been formed in Cincinnati, Ohio, for the purpose of establishing another community, upon Mr. Owen's principles, Miami, about 05 miles northeast of Cincinnati, and are preparing to commence their operations immediately, by the erection of suitable buildings for the acodation of visiters to this favorite watering place. It is also understood that this community has in view the establishment of several manufactories, for which the water power in the vicinity of the Springs will afford favorable sites.

Ohio grand Canal .- On the 4th of July ground was tillery, and a cavalcade of citizens, and every thing ite man, as he stands by some growing city, will indicated the prosperous march of the great improvement.

The Missouri Advocate mentions in terms of exultation the act of the late session of Congress for the con-tinuation of the road now making from Washington city to the capital of Missouri, extending nine hundred miles. This, taken in connexion with the one authorized to be made to Santa Fee, nine hundred, and thence to the city of Mexico, fifteen hundred, will make 3,300 miles, the whole length of the road, "connecting," says the editor, "the capitol of the two greatest re oublics in the world, and the immediate capitals of the tates of Ohio, Indiana, Illinois, and Missouri, in the s, from the imprudent use of cold water. We United States; and Santa Fec, Chihuahua, Durango, eve no disposition to doubt the correctness of these Sacatecas, and San Louis Potosi, in the republic of Mexico, and realizing the prediction of Humboldt, that the day would come when coaches would run from Philadelphia to the ancient seat of the empire of Mon-The world is destined to see strange things tezuma. in the revolution of a few generations. We talk now of rail roads and steam carriages-where we talk another generation will act. Rail roads, as well as canals, will find a Clinton to project, devise, and accomplish .- Balt. Gaz.

> Since the 1st day of January last, no less than 276 new post offices have been established. Independently of this addition, one of the great western mails, formerly transported but three times a week, has been made a daily mail; and other arrangements, equally valuable, have been made to facilitate the arrivals and departures of the mail in other sections of the Union. Yet, notwithstanding these additions to the annual expenditure, the revenue of the Post Office Department, which has for some years past been inade-quate to the expenditure, will this year, we understand, in consequence of the new modes of business in-troduced by the present Postmaster General, be ful-ly equal to the expenses, and will probably somewhat exceed them.

A violent and destructive tornado, accompanied with a shower of hail, passed over Cushing, Me. on against the fatal effects of drinking cold water, in Wednesday, the 13th inst. Crops, cattle, barns, windows, fences, and trees were destroyed or levelled by the force of the hail and wind. The hailstones were half as large as hens' eggs.

> Awful catastrophe.-At Bethesda, S. C. on the 18th instant, during a tremendous thunderstorm, the lightning struck the top of a dwelling house and shatteres it through, and in its course killed instantly Mr. Richard Yearguin, and his wife! Fig was standing at the door, and the lady was sitting in a chair at the back part of the house. Several children who were sitting between them were knocked down and stunned, but recovered. Mr. Y, was much burnt, but no marks were visible on Mrs. Y .- Essey Register.

The first number of a weekly literary paper, enti-

The Murats. - The two sons of Joachim Murat, for merly one of Bonaparte's Marshals, and afterwards king of Naples, have given notice in a court of Pennsylvania, of their intention to become citizens of th United States. One of them, Achilles Murat, was born 1801, and the other, Lucien Charles, in 1803.— It is said they intend to settle in Florida. Their mo ther was a sister of Napoleon Bonaparte.

The editor of the Genius of Liberty, printed at Lees burg, in Virginia, says, that he knows of one gentle-man who cuts nine hundred acres of wheat, and who with sixteen cradlers, and thirty-two rakers and binders, has got through his harvesting.

There is a man residing in Pottsgrove township, Penn. named Henry Hatsfield, who has been blind from his youth, caused by the small pox; he is a very respectable citizen, and a few years ago purchased a tract of land, and now keeps a public house; he is married and has several children. Besides keeping a public house for a livelihood, he makes baskets of all ous-and will be joined by others as fast, perhaps, as sizes and descriptions of a superior quality. What is most singular with him, he will go alone, as far as six miles from his home with his axe, into a large wood, as destructive of those fruits which experience has where he will single out saplings or small trees, such as will answer his purpose for making splits, &c. he will cut them down into such lengths as will suit; he will then hide his axe in the leaves or branches he may meet with, and start off to a neighboring farmer, loy his wagon and horses to haul his wood home, and then return and take his axe from the place where he had concealed it; this he will do without a living soul near him. This information we have from perneous death, by simply quenching his thirst with that pure, invigorating element—Water, which the God selves have repeatedly seen him a considerable disserves him a considerable disserves have repeatedly seen him a considerable disserves him a considerable disserves him a considerable disserves him and the second disserves him a considerable disserves him and the second disserves him and the secon neighbors and acquaintances he recognises as soon as | Centinel. spoken to. He is the best performer on the violin in these parts, and can keep the instrument in as good order as any other person. He is a subscriber of vior of Africa, by Lieut. Clapperton, after successfully ours, and very often calls himself at the office to re-

A nump for one of the Mexican mining companies of one thousand feet in length, has recently been cast fore relief can be given to his afflictions. To so faith- at a furnace near Cincinnati. The bore is about ful and uncomplaining a servant, to one who so cheer-inches; and the pump was cast in one hundred defully endures so much misery for our benefit, we are tached pieces of ten feet in length, each. This stupendous pump cost 6 cents per pound; and each piece reighing 1000 pounds, the aggregate cost was \$5000. It was taken to New Orleans, by the steam boat Mis sissippi. From New Orleans, it was intended to ship it to some Mexican port, whence it is to be carried in wagons about 300 miles into the interior. Pinally it will be borne thirty miles up a steep and rugged mountain, on the hacks of the Indians, to its place of destination. This pump will be worked by steam.

ASTONISHING INSECT.

The Cocooy, Queen Beetle, or Queen Bug, from Havana, still alive at the Museum in Church street.

This astonishing insect is about one inch and quarter in length, and what is wonderful to relate, she carries by her side, just above her waste, two brilliant lamps, which she lights up at pleasure, with the solar phosphorus, furnished her by nature. These little lamps do not flash and glimmer, like that of the Fire Fly, but give as steady light as the gas light, exhibiting two perfect spheres, as large as a minute pearl, which afford light enough, in the darkest night, to enanother community, upon Mr. Owen's principles, though with some slight variations in the details of its plan. They have purchased the site for their establishment of about 800 acres, at the Yellow coming again into the light. But language cannot coming again into the light. But language cannot coming again into the light. in miniature, with which nature has endowed the queen of the insect kingdom .- Con. Herald.

> Speech of an Indian Chief, who assisted in killing Gen. McIntosh.

Brothers!-McIntosh is dead. He broke the law of the nation—the law which he made himself. His face was turned to the white men, who wish to take our lands from us. His back was to his own people; broken on the Licking Summit, for this great enterprise, in the presence of Governor Clinton, of New

His ear was shut to the cries of our women and children.
His heart was estranged from us. The words of his talk were deceitful; they came to us like the sickly

Brothers!-McIntosh was brave-the deeds of his youth were mighty; but his heart became changed, killing and cating them. The crucky and catibalism he spoke the words of deceitfulness. He walked in of the propple in whose power they were, and the sight crooked paths, which his brethren knew not-paths of the Boyd, a ship whose whole crew the New Zeawhich led down to death. He deceived us, and we landers had murdered about 20 years before, and slew him. The land is red with his blood, and with blood of his friends. Our vengeance is satisfied. ed to place them in a situation which may be more We bury the hatchet of revenge. Let us obey the easily conceived than described, and from which they Great Spirit, that he may lead his children in the path of their wandering .-- Washington Gazette.

THE MAELSTROM WHIRLPOOL.

This celebrated whirlpool is situated between two slands off the coast of Norway, between Drontheim the most northern port of commerce, and the North Cape, in Latitude 67. 40. N. As ships seldom pass that way, but little is known of it. The following extract of a letter from a gentleman in Washington to Judge Woodward of Florida will therefore prove acceptable to the reader:

I had occasion some years, since, to navigate a ship at the navy yard. from the North Cape to Drontheam, nearly all the way between the islands or rocks and the main. On quiring of my Norway pilot, about the practibility of running near the whirlpool, he told me that with good breeze at could be approached near enough for examination, without danger. I at once determined to satisfy myself. We began to near it about 10, A. M. in the month of September, with a fine leading wind N. West. Two good seamen were placed at the helm, the mate on the quarterdeck, all hands at their station for working ship, and the pilot standing on the bowsprit, between the night heads. I went on the maintopsail yard with a good glass. I had been seated but a few moments, when my ship entered the dish of the whirlpool; the velocity of the water altered her course three points towards the centre, al-though she was going eight knots through the water. This alarmed me extremely, for a moment, I thought that destruction was inevitable. She, however, an swered her helm sweetly, and we run along the edge. the waves foaming round us in every form, while she was dancing gaily over them .- The sensations I experienced, are difficult to describe. Imagine to your self an immense circle, running round, of a diameter of one and a half miles, the velocity increasing as it approximated towards the centre, and gradually changing its dark blue color to white-foaming, tumbling, rushing, to its vortex; very much concave, as much so as the water in a tunnel when half run out: the noise too, hissing, roaring, dashing—all pressing on the mind at once, presented the most awful, grand mn sight, I ever experienced.

We were near it about eighteen minutes, and in sight of it two hours. It is evidently a subterranean passage. From its magnitude I should not doubt that instant destruction would be the fate of a dozen of our largest ships, were they drawn in at the same The pilot says that several vessels have moment. The pilot says that several vessels have been sucked down, and that whales have also been destroyed. The first I think probable enough, but I rather doubt the latter.—Family Viniter.

African Colony .- If this colony shall prosper, as it ably will, though it is too distant to have much effect in reducing the number of the free colored popu-lation in the United States, which was the original design of it, it may have a happy effect on the neighbor ing nations or tribes in that quarter of the world and become highly valuable to us on account of the com-merce it will afford. Coffee, cotton, and rice grow ere as natives and may be cultivated to any extent. With these rich staples for exports, and a soil capable of producing abundant supplies of grain, what mighty ilts may be hoped for, when this colony of civilized blacks shall acquire power to command the respect of the adjacent inhabitants, forbid the slave trade, and enter into treaties with the European an American nations; all these things may happen in less than fifty years, and possibly at an earlier period; and the hope of spreading light through this dark land, should make us zealous for the success of the project, notwithstanding it may not materially affect the design for which the colony was established. The present colonists are healthy, and appear to be prosperthe general good will admit of A very rapid acces sion of population cannot be otherwise than injurious, reared for the safety of persons and property .- Niles' Register.

Gallery of Fine Arts .- For the information of strangers, (and we might also include our own citizens, for it is believed it is not generally known by them,) we notice that there is a Gallery of Fine Arts in this city, where are many choice collections of statuary, paintings, &c. some of which, it cannot be doubted, if they were exhibited separately in any of our principal cities, would each attract attention and give more tance from home, travelling in the public road, and asked him if he knew where he was, and which way he was going: he always answered correctly. His the world. The gallery is over the City Market—

> Among other discoveries recently made in the interior of Africa, by Lieut. Clapperton, after successfully the journal, or part of the journal, of that celebrated traveller, when he last attempted to discover the source of the Niger. This will be an invaluable prize.

> An inquest was held on Wednesday afternoon, at the house of correction, by Thomas Badger, coroner, over the body of John Roberts, who was committed ast week as a common drunkard. It appeared that Roberts while breaking up stone, struck a fellow prisoner with a hammer. He was put into close confin ment, and shortly after was discovered lifeless. The verdict of the jury was, that he came to his death by hanging himself with a piece of spun yarn, in a fit of desperation or insanity .- Courier.

Timber Ships .- The recent experiment in naval architecture in the building of the great ships Columbus and Baron Renfrew at Quebec, has revived the recollection of many of our citizens of a project in this vicinity not altogether dissimilar. In the year 1792, the late Dr. James Tupper, a man of much genius but great excentricity, with several associates, commenced in Eastern River, on a raft, the construction of a vessel of between 8 and 400 tons, by simply trunnelling together straight pine ton timber of the largest size—each successive stick jutting out 9 inches beyond that below; the bows and stern were formed by dove-tailing the timber at the angles. After she was built up sufficiently and calked, the raft was taken away and she was towed round to Nantucket wharf on the Kennebec, where she was completed.—The doctor's plan was to build the hull without iron, in which he succeeded except the rudder irons, here he found wood would not do, and was obliged to use iron. When completely rigged and loaded, she cleared for Liverpool touching at Boston—where she was viewed by thousands of the wondering inhabitants.—When on the Grand Banks, she was, from a cause never satisfactorily accounted for, abandoned by the captain and crew, and afterwards fell in with and towed into Nova Scotia. Had the doctor succeeded in getting her to Liverpool, it would have been a most in the project in the reconstruction of many of Suffolk, aged 68: Mrs. Elizabeth Bowdoin Wintupon, wife of Mr. Mintupon, de 68: Mrs. Elizabeth Bowdoin Wintupon, wife of Mr. Simeon Ford: Mrs. Harriet M. with of Mr. Simeon Ford: Mrs. Harriet M. Without Fara Curtin, aged 47: Thomas Hawks, aged 19 months. Mrs. Sarah C. Welch, aged 29: Ellen Maria Fatterson, aged 13 months, only child of Mr. Chailes B. and Mrs. Mary Shaw: Miss Sarah L. Smith, aged 16: Win. Henry Davis, son of Mr. James Davis, aged 11: Harriet M. aged 4 months, child of Mrs. Sarah C. Welch, aged 29: Ellen Maria Fatterson, aged 13 months, son of Mrs. Mary 11: All the Mrs. Tabitha Owens, aged 33: Mr. James Davis, aged 33: Mr. James Davis, aged 33: Mr. James Davis, child of Mr. Sarah C. Welch, aged 47: Thomas Hawks, aged 19 months, child of Mr. recollection of many of our citizens of a project in this vicinity not altogether dissimilar. In the year ed into Nova Scotia. Had the doctor succeeded in getting her to Liverpool, it would have been a most profitable enterprise, but as it terminated, was an unfortunate experiment .- Lincoln Int.

Messrs. Tyerman and Bennet.-Letters have been received in England, from the Rev. Damel Tyerman. thing to the untrodden west. Slowly and sadly climb the distant mountains, and read their doom in the setting sun. They are shrinking before the mighty tide which is pressing them away; they must soon hear the roar of the last wave, which will settle setting sun. They are shrinking before the mighty tide which is pressing them away; they must soon hear the roar of the last wave, which will settle sight of his women and children.—The false men of the natives boarded the vessel he was in, and taking the form the form the company estimated to us like the sickly who is gone out on a mission from the Lordon Mistorian the solutions, and sadly stream to us like the sickly who is gone out on a mission from the form the file who is gone out on a mission from the form the sickly who is gone out on a mission from the form the file who is gone out on a mission from the form the sickly who is gone out on a mission from the form the sickly who is gone out on a mission from the form the file who is gone out on a mission from the form the file who is gone out on a mission from the form the file who is gone out on a mission from the form the file who is gone out on a mission from the Lordon Missionary Society to inspect the sickly should be exceed 5000, of whom were Governor Morrow, the care of the disentery, and on the liftly, Mary Ann, 3 yrs.

The Great Spirit turned away his face from him.—

In Londonery, In the company of the disentery who is gone out on a mission from the company of the disentery who is gone out on a mission from the company form the form rons of improvements, many corps of cavalry and ar- the sight of his women and children.—The false men of the natives boarded the vessel he was in, and taking man. He some imaginary offence, seized the ship's crew and the died of the same cause passengers, and made preparations for immediately were, however, most unexpectedly and providentially delivered by the arrival of another chief of superior authority, after remaining under the dreadful apprehension of instant death upwards of an hour and a half!-English paper.

> There are building in the different ship yards in the city of New-York, two line of battle ships, two frig-ates, and two sloops of war, which are intended for the Colombian and Mexican governments. A Co lombian line of battle ship, is undergoing repairs.— There are besides, 12 merchant vessels of different descriptions on the stocks, and eight steam boats .-Two frigates and 2 sloops of war are also on the stocks

A Phenomenon, is said to have appeared in Indiana at 8 o'clock, A. M. on the 30th April, being a heavy ound descending from the heavens, followed by some thing like a discharge of musketry in regular succession, ward in towns fifty miles apart, and is asserted as a matter of fact by some of the most respectable citizens in Indiana.

Suppression of intemperance.- The managers of the Hartford, Con. Society for the suppression of intemperance, will pay five dollars for the best essay, upon the intemperate use of ardent spirits. The essay to consist of not less than three, and of not more than four duodecimo printed pages, and to be forwarded to S. H. Huntingdon, Hartford, before the 7th of Sep-

Cure for Dysentery .- " A decoction of the roots of blackberry bushes, (rubus occidentalis,) is a safe, sure, and speedy cure for the Dysentery.—This receipt was obtained from the Oneida Indians."

The foregoing copied from an American newspaper reminds us of another medicine for Dysentery, derivof from the same vegetable, which ought not to be lost. It was an article constantly introduced into the medicine chests sent to the West Indies from Bristol, by a physician of that city, whose name we do not recollect, and, being very efficacious, was much inquired for after his death, some forty or fifty years ago. It was communicated to the writer of this article by his daughter, Mrs. Letham, who has also been dead some years. It consists simply of the common blackberries, gathered when ripe. They were put into an oven, not very hot, to exhale all moisture from them; and when quite crisp and dry, were reduced to powder, and then kept in well closed bottles. We are not informed what quantity formed a dose, or how often it should be administered, but we are assured that it operates as a powerful and safe remedy.—Mech. Oracle.

Ingenious Villany .- Two brothers, travelling, in North Carolina, finding themselves out of cash, hit upon the following expedient to raise the wind: Ned, who has a remarkably curled head of hair and a flat nose, was painted black and swapped by his brother to a gentleman near the South Carolina line, for a little negro boy, getting in exchange a sum of money—the brother moved on his journey, and Ned remained with his new master a day or so; he then, to use his own words, " washed out and came on." to light by the confession of Ned, who became displeased with his brother for engrossing the whole spoil, and let the matter out .- Southern paper.

The Alexandria Gazette publishes another warning against dressing small children in cutton out-er garments. A fine little girl, about eight years of age, was sent by her mother to a reighbor's house to otain fire, and while in the act of getting it, her clothes took fire, and before assistance could be obtained, she was burned so dreadfully, that she expired in bout two hours.

Execution of Burgess .- Joseph Burgess, who was sentenced to be hanged, by the Superior Court of Law for Prince William county, Va. held in October last, for the inurder of Charles Gollyhorn, was executed near Brentsville on Friday the 8th inst. The Rev. J. Johnson, of Fairfax, visited him in his apartment in the morning, and speut some time with him in religious conversation and prayer. Burgess appeared to be perfectly indifferent to the whole subject of conversation, and unaffected by the scenes through which he was about to pass. At the gallows he discovered the same insensibility and hardness of heart. While Mr. Johnson was discoursing to him in the most solemu and impressive manner, he was carelessly occupied in marking the dust on his coffin with the end of the rope which was tied about his neck .- Richmone Family Visiter.

A very strange and fatal rencontre recently took place between two Indians of Canada. Having quarrelled in a state of intoxication, they determined to settle their differences by a single combat. They were to stand at a certain distance, armed with forty stones each, which they were to continue throwing at one another, until either or both should fall, or the stock of ammunition be expended. The combat had just commenced, when a young lad (the son of the el-der Indian) perceiving his father's danger, and regardless of his own, attempted to take him away. At this moment, the nephew discharged a stone, which struck the high-spirited and affectionate youth in the forehead, and stretched him lifeless on the ground.

Doctor Ogden, a young man of talents, who had resided for some time at Riviere de Grace, in Canada, and who was engaged to marry a young woman in the neighborhood, was found a corpse in his bed on the morning appointed for his wedding.

DIED.

was highly esteemed by all who enjoyed the pleasure of her acquaintance. And though cut down in the morning of her days, she has left the sweet hope behind her, that her spirit has ascended to the paradise of God, there to bloom in everlasting

youth and beauty.

In New Haven, on the 17th inst. the Rev. Matthew Rice
Dutton, Professor of Mathematics and Natural Philosophy in
Yale College, aged 42.

In Londonderry, 17th uit. Bobert Holmes, aged 40: on the

SHIP NEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

TUESDAY, July 19—Arrived, brig Padang, Barstow, Antwerp, 35: Cadmus, Eangs, Mogadore, 43; schrs. Maria, Richardson, New Orleans, 48, Palize, 39: Regulator, Moore, Saco; Jet, Westcott, Castine; Merritt, Butler, Eath; Cranberry, Harden, Mount Desert: Maria, Richardson, New Orleans; Fornax, Berry, Ealtimore, 9; sloops Hylas, Bean, Portsmouth; Almira, Smith, Sag Harbor; Eagle, Pope, Plymouth. At quarantine, brigs Prize, Kilby, Matauzas, 19; Elk, Foster, Lagoona, 35.—Cleared, brig Lady Washington, Ropes, Aux Cayes; schrs. Hoogley, Gerrish, Newburyport; Lark, Foster, Wales.

Wales. WEDNESDAY, July 20-Arrived, schrs. Orra Maria, Bab-

Cayes; schrs. Hoogiey, Gerrish, Newburyport; Lark, Poster, Wales.

WEDNESDAY, July 20—Arrived, schrs. Orra Maria, Pabcock, Edenton, N. C. 9 days; Jack, Griffin, Newburyport; Dover Packet. Dover; sloops Hero, Averill, New York; Eliza Ann, Gould, do.: Rapid, Atwood, Chatham. Came up from quarantine, schr. Cynthia. Pruden, from Tobasco. At quarantine, brig William, Martiaique, 22.—Cteored, brigs Otter, Powers, Smyrna; Fioneur, Freeman, Buenos Ayres; Venus, Smyth, Baltimore; Washington, Robinson, Portland; schrs. Echo, Ransom, Hartford; Atlantic, Baxter, New York; Erie, Bangs, do.; Greek, Nickerson, do.; sloops Venus, Vaughan, Portsmouth; Hudson, Grandall, Providence.

THURSDAY, July 21—Arrived, ship Sultan, Clark, Canton, Mamilla, and Monte Video—sailed from latter May 21; brigs Maine, Philadelphia; New Friscilla, Crowell, Alexandria; Delaware, House, Ihiladelphia; Prince and Groves, Allen, New York; Retrieve and Franklin, Kennebuc; Eclipse, Lewis, Marblebcad; Orion, Godfrey, New York. Came up from quarantine, brig Elk, from Lagoona.—Cleaved, brigs State of Maine, Davis, South America; Pharos, Merchant, Cape de Verds; schrs. Alert, Bears, St. John, N. B.; Mary, Spear, Thomaston; sloop Koret, Chidsey, New Haven.

FRIDAY, July 22.—Arrived, brigs Focket, Fisher, Baltimore, 10 days; George Henry, Bourne, Halifax, 7; bark Aurelia, Graves. Alexandria, 6; schrs. Lydia, Danrell, Portsmouth; sambler, Tuckerman, do.: Lewis, Webber, Kennebunk; sloops Rapid, Wheeler, New York: Lion, Polleys, Friendship, Hopkins, Smyrna, 50.—Cleared, brigs Prairick, Friendship, Hopkins, Smyrna, 50.—Cleared, brigs Prairick, Friendship, Hopkins, Smyrna, 50.—Cleared, brigs Parick, Friendship, Hopkins, Smyrna, 50.—Cleared, brigs Prairick, Friendship, Hopkins, Smyrna, 50.—Cleared, brigs Prairick, Friendship, Hopkins, Smyrna, 50.—Cleared, brigs Prize, Arrived at quarantine, brigs Mary and Nancy, Theobald, St. Croix, 19; Friendship, Hopkins, Smyrna, 50.—Cleared, brigs Prairick, Friendship, Hopkins, Smyrna, 50.—Cleared, brigs Prairick, Friendship, Hop

SATURDAY, July 23—Arrived, brig Byron, Warren, Lisbon: schrs. Hycso, Jennings, Bridgeport; Arms, Sylvester, Mariegalante, 21 days; Warren, Graut, Forlorico, 21. Atqr. brig Palmer, Moore, Rio Janeiro.—Cleared, brigs Ceylon, Defrees, Brazils; Susan, Winslow, Smyrna; Sabra, Snow, Labrador and Europe; Experiment, Chapman, St. Andrews; schrs. Dolphin, Smith, Brazils; Chatham, Harding, Ealtimore; William Ferm, Rogers, Philadelphia; Midas, Weeks, Alexandria; Enterprize, Nantucket; Eclipse, Lewis, New York; John Delight, do.



It was but vesterday, my child, thy little heart beat high, And I had scorned the warning voice that told me thou mus die.

I saw thee move with active bound, with spirits light and free And infant grace and beauty threw their every charm on thee-

Upon the dewy field I saw thine early footsteps fly. Unfettered as the matin bird that cleaves the radiant sky: And often as the sunrise gale blew back thy shining hair, Thy cheek displayed the red rose tinge that health had paint

Then withered as my heart had been, I could not but rejoice, To hear upon the morning wind the music of thy voice, Now schoing in the careless laugh, now melting down to tears ; *Twas like the sounds I used to hear in old and happier years.

Thanks for that memory to thee, my little lovely boy, Tis all remains of former bliss that care cannot destroy; I listened as the mariner suspends the out-bound oar, To taste the farewell gale that blows from off his native shore

I loved thee, and my heart was blest-but ere the day was spent,

I saw thy light and graceful limbs in drooping illness bent, And shuddered as I cast a look upon thy fainting head, For all the glow of health was gone, and life was almost fled.

One glance upon thy marble brow made known that hope was I knew the swiftly wasting lamp should never light again:

Thy cheek was pale, thy snow-white lips were gently thrown apart,

And life in every passing breath seemed gushing from the heart. And when I could not keep the tear from gathering in my eye Thy little hand prest gently mine in token of reply;

To ask one more exchange of love thy look was upward cast.

And in that long and burning kiss thy happy spirit passed. I trusted I should not have lived to bid farewell to thee. And nature in my heart declares it ought not so to be: I hoped that thou within the grave my weary head should lay,

And live beloved when I was gone, for many a happy day. With trembling hand I vainly tried thy dying eyes to close, And how I envied in that honr thy calm and deep repose: For I was left alone on earth, with pain and grief opprest,

And thou wast with the sainted, where the weary are at rest.

Yes, I am left alone on earth-but I will not repine. Because a spirit loved so well is earlier blest than mine My fate may darken as it will-I shall not much deplore, Since thou art where the ills of life can never reach thee more

W. ----

FROM THE NEW YORK STATEMAN. The following lines, which have been for some years great favorites with the public, were originally published in a instinct, as from time to time it catches the slightest Charleston (S. C.) paper. The author was an English gentleman of the finest talents, who had been in a very heavy mercantile business with his father and brothers in Liverpool, and had frequently occasion to visit this country. The most romantic vicissitudes overtook him and his nearest relatives such as the most vivid fancy could scarcely conceive. A free life, in part the cause of his own immediate reverses, so much impaired his health as to compel his departure to a southern climate, where happily, although late in life, the effects of early religious impressions and the remembrance of the plous precepts of his long lost father, produced a radical change in gaining a superhuman strength, and magnanimity his heart, and gave a new impulse to the muse, which years before had often delighted and astonished the lovers of song. The beautiful pathos of the following effusion will be doubly relished after a knowledge of the foregoing circumstances.

THE FAMILY BIRLE.

How painfully pleasing the fond recollection Of youthful connexions and innocent joy, When blest with parental advice and affection, Surrounded with mercies-with peace from on high, I still view the chairs of my sire and my mother. The seats of their offpring as ranged on each hand, And that richest of books which excell'd every other-That family Bible that lay on the stand. The old fashioned Bible, the dear blessed Bible,

That Bible, the volume of God's inspiration, At morn and at evening could yield us delight, And the prayer of our sire was a sweet invocation, For mercy by day, and for safety through night. Our hymns of thanksgiving with harmony swelling, All warm from the heart of a family band, Half rais'd us from earth to that rapturous dwelling, Described in the Bible, that lay on the stand. That richest of books which excell'd every other-That family Bible, that lay on the stand.

The family Bible, that lay on the stand.

Ye scenes of tranquillity, long have we parted, My hope's almost gone, and my parents no more, In sorrow and sadness I live broken-hearted, And wander unknown on a far distant shore Yet how can I doubt a dear Saviour's protection Forgetful of gifts from his bountiful hand : Oh! let me with nationce receive his correction And think of the Bible, that lay on the stand. That richest of books which excell'd every other The family Bible, that lay on the stand.

MINISTERS' DEPARTMENT.

FROM THE CHRUSTIAN SPECTATOR.

Extract from Remarks on the Duties of the Ministerial

Office. But we are in danger of mental indolence. We

are liable to relax from that vigorous and painful exertion of the intellectual powers, which is needful to the most able and efficient discharge of our professional duties. The labor of thinking is that to which we are naturally disinclined: and the same time it is that without which no extensive acquirements of substantial knowledge can ever be made. But the times demand action. This is esteemed first, second, and third among the means of effecting the object of our calling. But while thus urged to action, we are in no small danger of neglecting the habit of reading, and, what is more detrimental, of neglecting the habit of thinking. The pressing calls upon our time, which must be met, divert us from study, till we lose the habit of it, and it becomes irksome. This is no small calamity. If the habit of study is not maintained, we shall make no progress in knowledge, human or divine; instead of this we shall gradually decline, and lose the inconsiderable stock with which we entered on our work; and at the age when our minds ought to be in full strength and vigor, thoroughly disciplin ed and stored with information, we shall be mis-erable specimens of imbecility and barrenness. This subject assumes a painful interest when we consider that mental exertion is indispensable to the prolonging of mental activity; that neglect of study in early and middle life, will unavoidably occassion the de cline of our faculties, and render us in advanced years a burden to ourselves, and to others. Here beyoud all question is, in many instances, the reason why people complain that their minister is growing

is because his mind has grown torpid by lying still.

LADIES' DEPARTMENT.

Woman, defenceless woman, needs the influence and support of piety. In all her fears and trials, in all her disappointment and fatigue, how frail, how baseless, the superstructure of her hopes, if the eternal God is not her refuge. But with the God of Jacob for her help, how does poor, feeble woman triumph over the trials of apostacy, and the helplessness of her condition, and throw into the shades of oblivion, the patience, submission and confidence of the stronger sex. I have often thought that piety has been to women what it never has been to men. And how has its matchless power been evinced, especially in the storms of keen adversity! Many a time, while the quivering spirit of her hardy compeer has been shattered by the tempest, and when in painful appreheusion, I have looked to see her frail form sink beneath the billows; has her heaven invigorated countenance faced the storm, and her buoyant heart been fixed, trusting in the Lord. Oh! my young female friends, lift your youthful eye up to the Father of Lights, and however dark and heavy the clouds that may be about him, you shall descry some "bow of promise" around his throne. Heavy clouds and thick darkness may indeed be there. The days may be few that are crowned with peace and joy. But oh! there is every think to cheer the mournful vale. Those indications of grace and faithfulness shall never withdraw their encircled lustre from the throne of God. Jesus Christ hath abolished death, and brought life and immortality to light, and that light shall never fade, that immortality shall never die."-Dr. Spring.

WOMAN.

A work just published in England, entitled "Tales by the O'Hara Family,"—furnishes the following touching tribute to woman, -- to the general truth and justness of which, though perhaps a little in the extreme of coloring, the feelings of every man, on whom the hand of severe sickness has been laid, will involuntarily respond.

"It has been often remarked, that in sickness there is no hand like woman's hand, and no heart like wo-man's heart; and there is not. A man's breast may swell with unutterable sorrow, and apprehension may rend his mind; yet place him by the sick couch, and in the shadow rather than the light of the sad lamp that watches it; let him have to count over the long dult hours of night, and wait, alone and sleepless, the struggle of the gray dawn into the chamber of sufferlet him be appointed to this ministry even for the ake of the brother of his heart or the father of his being, and his grosser nature, even where it is most perfect, will tire; his eye will close, and his spirit will grow impatient at the dreary task; and though love and anxiety remain undiminished, his mind will own to itself a creeping in of irresistible selfishness. which indeedshe may be ashamed of, and struggle to reject, but which, despite of all his efforts, remains to characterise his nature, and prove, in one instance at least, his manly weakness. But see a mother, a sister, or a wife, in his place. The woman feels no weariness and owns no recollection of self. In silence and in the depth of night she dwells, not only passively, but so far as the qualified term may express our meaning, joyously. Her ear acquires a blind man's stir, or whisper, or breath of the now more-than-ever loved-one who lies under the hand of human affliction. Her step, as in obedience to an impulse or a signal. would not waken a mouse; if she speaks, her accents are a soft echo of natural harmony, most delicious to the sick man's ear, conveying all that sound can convey of pity, comfort and devotion; and thus, night after night she tends him like a creature sent from a higher world, when all earthly watchfulness has failed-her eye never winking, her mind never palled. her nature, that at all other times is weaknes, now herself forgotten, and her sex alone predominant.

YOUTH'S DEPARTMENT.

THE GENERAL DUTIES OF MAN. Translated from a German book entitled "The Guide of Youth."

(CONTINUED.) II. DUTIES TO OURSELVES.

Master-piece of a God, on this world, man! it bethe Creator bath given thee.

Raise thyself, it crieth to thee, raise thyself from the dust! Direct thy views to heaven, and heroically tread the passions under thy feet. Accustom thyself early to the exercise of virtue.

The first impressions of it will probably never be efaced from the soul.

Remind thyself incessantly, that thy principal business must be, to labor for eternity, and to secure thy happiness. All else is either indifferent or injurious. Be thy days numerous as the sand on the sea-shore, what will such a prodigious length of life avail thee, i t must conclude with the loss of thy soul?

Flee from evil and pursue that which is good; for the Most High Judge shall carefully weigh thy works n his balance

The life of man upon earth is as a path; on each side he beholds a frightful abyss; and snares spread

themselves under his feet. Repress swelling pride, and the raging impulse of These two monsters, hatched by vengeance, have covered the whole earth with sin and destruc-

Dost thou give up thyself to the impulse of wrath It will cut the thread of thy life, and plunge thee into the pit before thy time.

Flee from the contentious man: He is a troubled ocean, whose waves mount to the heavens: wrath flashes in his eyes, and the pointed dagger in his

But it is not enough to suppress the boister es emo tions of the soul; the door must be barred against the entrance of vice; suffer it not to make its abode in thee. Labor by prayer to obtain that divine aid which alone can give thee the full and complete victory over it.

Beware of idleness, that poisonous fountain of all evil. On the ocean of life, calms are no less dangerous than storms.

The laborious are as a gentle stream, whose crystaline waters glide over the sand, and every where entice forth the riches of the spring. Carefully avoid all connexion with men who drink

wickedness as water, and who glory in their shame. linmodesty would soon expel every sentiment of purity, chastity and honor from thy heart; would wash out the traces of ingenious bashfulness from thy forehead, and spread in its stead contempt and disgrace. Art thou once become the sport of thy passions

then shalt thou be as a ship despoiled by the storm driven to and fro by the winds; and a melancholy sinking will be the conclusion of thy transgressions. The society of the virtuous and pious is to youth what a good climate is to the constitution, and the wa

ters of the heavens to the fruits of the earth. One of the most dangerous rocks to youth is the eading of improper books; those dumb teachers of rice and infidelity.

Cast far from thee that poisonous spawn of hell; rather let blindness close thine eyes, than thou shoulds employ them to thy destruction. Heaven and earth, all created beings, and, above

all, the Creator himself—all invite, all engage man to the love of wisdom, and the knowledge of eternal

Nothing is more beautiful, nothing more lovely than

old, and wish to exchange him for a young man. It | wisdom; its brightness eclipses the splendor of gold, and its fruits are sweeter than honey.

Let temperance and sobriety, my son, preside at thy table. He who becomes a slave to his appetites, thy table. He who becomes a survey destroys his body, and weakens his understanding. He Consider the glutton oppressed with food. would make his body the temple of pleasure, but he

converts it into a lazar-house. Stupidity is the consequence of gluttony. Wisdon ever took up her residence in the soul enamored with

eating and drinking.

Recollect frequently that thou art but a passenger in this world. This mortal life is but a moment, to introduce the great day of eternity.

O youth! while the light irradiates thine eye, labor

for thy salvation. Soon, very soon, the darkness of death will overtake thee. Flatter not thyself that the end of thy path is still afar off. How oft is youth deceived, when it presumes on health and jovial day!

(To be concluded in our next.) ----

PERSEVERANCE OF A SUNDAY SCHOLAR.

It was noted at the teachers' meeting, that a little girl, nine years old, a faithful attendant at Sunday School, was forbidden by her parents to attend any longer, as they were opposed to the institution. Hav-ing no direct views of its character, and besides being in the country, and some distance from the school and it being the winter season, they thought the object not of sufficient importance for the care and trouble their little girl bestowed on it. She, however, thought otherwise; and though of an amiable disposition, and an obedient child, she yet persevered in her endeavors to attend the school, till her parents threatened that if she attempted to go again, they would send her from home. The next Sabbath she began as usual, to prepare for the Sunday School, without endeavoring to hide her intentions. The parents were astonished at her perseverance, but more so when the little girl had nut on her hat, and taking her little book, thus addressed them: "Father and mother, love you; I love you very much, but I think I love Jesus, our Saviour, a great deal more; and so I am go ing to Sunday School." Quite confounded at the conduct of this dear child, the parents permitted her to depart, and shortly followed her to the Sunday School and were delighted with all that passed there, and thenceforth permitted her to attend. At no distant period the father and mother became members of the church, and stated that their earliest convictions of the truth were produced by that circumstance, and expressed great pleasure at the early piety of their interesting little girl .- Am. S. S. Mag.

LOVE OF FAME.

Themistocles when a very young man, was observed d, soon after the famous battle of Marathon, in which Miltiades obtained so much glory, to be much alone, very pensive, unwilling to attend the usual entertain nents, and even to watch whole nights. Being asked by some of his friends what was the cause of all this, ne answered, "The trophies of Miltiades will not suffer me to sleep." Thus fired with a love of glory, in a few years, he became the first man in Greece.

Young Christians, faith presents to your view far greater glories than Greece could bestow on her most ccessful heroes. The perishing honors of Miltiade nd Themistocles are not worthy to be compared with the glory that shall be revealed. Could they forego all the pleasures of youth to have their names enroll ed in the records of fame? -- And cannot you, by the help of Almighty grace, become a good soldier of Jesus Christ; in the hope of obtaining a crown of glory that shall never fade.

SAILORS T FRIEND.

FROM THE NEW YORK MARINERS' MAGAZINE. TRIUMPHS OF THE CAUSE.

Circumstances are constantly developing which confirm our hopes, and strengthen and animate our efforts in the glorious cause in which we have embark ed. The least our readers can do is, carefully to peruse the many important and convincing proofs of the and success of the Bethel cause, which we are called from week to week to record. Can any reader doubt, or hesitate, after reading the follow

On the 19th, two seamen called on a pious captain for Bibles. He told them it was out of his power to give all the seamen Bibles, and that every person who wished one could afford to pay seventy-five cents for hoves thee to prize the excellence of thy soul proper-ly, and to assert the worth of this immortal being which cross the Atlantic with Bibles. One of them said. wish I had a Bible now, I never wanted one before "Why do you want one now?" asked Captain P.
"I want to read it." "Why do you want to read it He was so much affected be could not speak "When did you first desire to read the Bible?""Now." "Do you feel that you are a sinner?" " "How long have you felt so?" "Since las Saturday evening, at the meeting on board the Fauny; what was then said, and the prayers that were of fered for seamen, gave me great distress; and reading the tract you gave me made me feet more distressed. I have not been able to go out of the house before. He was asked what tract he had-he handed it-it was entitled " The Bible the lest of all books." I have read the tract, said the sailor, ten or eleven times, and I want to read that book, the Bible. His request

could not be denied. A seaman who had been in the habit of spending the Sabbath at the alchouse, having had an invitation to attend a Mariner's church put into his hand, said to his wife one Sabbath morning, that he should like to go and see what was going on. His wife, afraid, lest by saying any thing in way of advice, she should lead him, in the spirit of opposition, to change those inten-tions, which she was afraid were insincere, did not press him to attend, but only said that if he went, his inner would be ready for him when he came home. wife, "Well, I have been to hear sermon, and I like it very much." On his wife asking him, in her usual with a look of much seriousness, "No,"-and putting "I must first read you this tract, which the gentle man gave me." He read to the end, and appeared very thoughtful-took his dinner, at which, for the first time, he implored a blessing-remained at home the whole of the day-and characteristically said to

More than forty shipmasters of this city have voluncaptains are now willing to go to sea without Bibles. ciety, now calls it one of the best institutions in the ; and hopes that by means of Bethel societies he men are respectful and attentive.

A SISTER'S CONSOLATION.

A pious girl, who had lost father and mother, and all other relations except a brother, who was a sailor, re cently heard of the shipwreck of the vessel in which this brother sailed, and that he was among the number of the drowned. She was left alone in the earth, desolate and bereaved; but in relating, with many bursting sobs, her grief to her minister, she close with this, "But, O, sir, I have this to comfort memy brother died a Christian !" O, would Christian leave to sailors' relatives consolations like this? then give them pious instruction !- Ibid.

MISCELLANY.

Indian notions of writing .- "Brother Moses M. Henkle, who preceded brother Finley on the Wyandot mission, gave me the following anecdote, which affords an interesting view of the ingenuity of the un-cultivated minds of the Indians: "At the time when first visited the Wyandots, most of them were entirely ignorant of the art of writing. One day I was observed by an Indian recording some remarks in my journal. He approached me, and for some time very minutely observed the process: then, pointing to what was written, he inquired, 'What do those marks nean?' I endeavored to give him some general ideas of the nature and advantages of writing; after which he paused in a silent meditative mood for some con siderable time, and then said, 'This art gives you white men a great advantage over us Indians; for you have a better, a safer record for your notions than we. Then, to exemplify and illustrate the subject he said, You go about your work, and when you find a good notion, you get your book, and then you put your notion away safely, and you can always have it when you want it; but me go bunt; me think and think in he woods till me find good notion. Ah! me glad; me take good care me notion. Me see buck!'-Here he went through all the motions of the whole affair of shooting, bleeding, and preparing his buck for packing; and affected as much anxiety, interest and emotion, as though it were all a reality. After he had gone quite through the whole, he affected suddenly, and for the first time, to recollect his new notion, as he styled it; and with an expression of deep regret exclaimed, 'Me notion all gone! And if me go and look where me drop me notion, me no find he there, he all, all gone: no, never poor Indian find him. But you kill buck, and lose your notion out of your head, you got him fast in your pocket!" -- Rev. J. Reese.

----FROM THE AMERICAN STATESMAN.

AMERICA, THE HEAD OF NATIONS. Mr. Greene-While reading the latest productions of three of the most popular writers in our city, your correspondent has been highly pleased to observe the general similarity of their sentiments, but more particularly on these two very important subjects: first is an opinion, to use the words of the Rev. Mr. Wayland, "that this country is evidently at the head of the popular party throughout the civilized world:" the other is, that if this country continues properly to and science is exalting, the land that religion sa exemplify the principles of its constitution, every na-

tion in the world will eventually adopt a form of government on the same basis .- Mr. Webster and Mr. Wayland, express an opinion also, that if the cause of liberty dies with us it ceases for ever .- The extracts are from Wayland's Discourses on the Duties of an own creation.

American Citizen-Webster's Address on Bunker "The germ Hill-and Sprague's Oration. Believing that they will tend to promote the circulation of these excellent publications, it is hoped you will insert them in your valuable paper. The arrangement of the authors is in the order in which their productions appeared. Mr. Wayland's in May, Mr. Webster's in June, and

HAMILTON. Mr. Sprague's in July. EXTRACTS FROM WAYLAND.

"If the cause of true religion and of Man shall even tually triumph, as we trust in God it will, who can tell how splendid are the destinies which will then wait this country! One feeling, the love of liberty will have cemented together all the nations of the earth. Though speaking different languages and inhabiting different regions, all will be but one people, united in the pursuit of one object, the happiness of the And at the head of this truly holy alliance, if faithful to her trust, will then this nation be found. The first that taught them to be free; the first that suffered in the contest; the nation that most freely and most firmly stood by them in the hour of their calamity; at her feet will they lay the tribute of universal gratitude. Each one bound to her by every sentiment of interest and affection, she will be the centre of the new system, which shall then emerge out of the chaos of ancient institutions. Henceforth she will sway for ages the destinies of the world.

"Who of us does not kindle into enthusiasm as he ontemplates the mighty interests connected with the prosperity of this country? With the success of our stitutions, the cause of Man throughout the civilized world seems indissolubly interwoven." pp. 34. "It is evident, that unless called to defend the

ause of liberty in the field, all we can do for it must be done at home. Our power resides in the force of our example. It is by exhibiting to other nations the practical excellence of a government of law, that they will learn its nature and advantages, and will

"So long as our people remain virtuous and intelligent, our government will remain stable. While they clearly perceive, and honestly decree justing, our laws will be wholesome, and the principles of our astitution will recommend themselves every where to the common sense of man. But should our people ecome ignorant and vicious; should their decisions become the dictates of passion and venality, rather an of reason and of right, that moment are our liberties at an end; and, glad to escape the despotism of nillions, we shall flee for shelter to the despotism of one. Then will the world's last hope be extinguished, and darkness brood for ages over the whole human race." pp. 36-37.

"When I look forward over the long track of coming ages, the dim shadows of unborn nations pass in solemn review before me, and each, by every sympathy which binds together the whole brotherhood of Man, implores this country to fulfil that destiny to which she has been summoned by an all wise Providence, and save a sinking world from temporal misery and eternal death." pp. 48.

EXTRACTS FROM WEBSTER.

And, now, let us indulge an honest exultation in the conviction of the benefit, which the example of our country has produced, and is likely to produce, on He accordingly went, and on his return, he said to his human freedom and human happiness. And let us endeavor to comprehend, in all its magnitude, and to feel, in all its importance, the part assigned to us in manner, if he would now have his dinner, he replied, the great drama of human affairs. We are placed at all the grandeur which mortals possess. Feneron the head of the system of representative and popular his hand on his pocket, took out the tract which had governments. Thus far our example shows, that such been given him at church. "Sit down here," said he, governments are compatible, not only with respectability and power, but with repose, with peace, with security of personal rights, with good laws, and a just administration.

We are not propagandists. Wherever other sys tems are preferred, either as being thought better in his wife, "I am determined to go to that shop again." themselves, or as better suited to existing condition, we leave the preference to be enjoyed. Our history tarily given their opinion, that the spread of the Bible hitherto proves, however, that the popular form ing seamen has made many of them better men, practicable, and that with wisdom and knowledge men and that its good effects are daily increasing. Few may govern themselves; and the duty incumbent on us is, to preserve the consistency of this cheering ex-One who was once unwilling to receive the Bible on ample, and take care that nothing may weaken its board his ship, and was altogether opposed to the So- authority with the world. If in our case, the representative system ultimately fail, popular governments must be pronounced impossible. has become a new creature. He now devotes a regular season to religious exercises on board, and his ever be expected to occur. The last hopes of mankind, therefore, rest with us; and if it should be proclaimed, that our example had become an argui against the experiment, the knell of popular liberty would be sounded throughout the earth

These are excitements to duty; but they are not suggestions of doubt. Our history and our condition all that is gone before us, and all that surround us e belief, that popular governments, though subject to occasional variations, perhaps not always for the better, in form, may yet, in their general character, be as durable and permanent as other systems. We know, indeed, that in our country, any other is impossible. The Principle of Free Governments adheres to the American soil. It is bedded in it, immoveable as its mountains. pp. 36-38.

EXTRACTS FROM SPRAGUE.

"And now, it is no vain speech, to say, the eyes the world have been long upon us. For nearly fifth years we have run the glorious race of empire Friends have gazed in fear, and foes in scorn; fear is lost in joy, and scorn is turned to wonder The great experiment has succeeded. Mankind hold the spectacle of a land, whose crown is wise whose mitre is purity, whose heraldry is talent: where public sentiment is supreme, and where ever man may erect the pyramid of his own fair fan They behold, they believe, and they will imital The day is coming, when thrones can no longer supported by parchment rolls. It is not a leaf of w ing, signed and sealed by three frail, mortal men, can for ever keep down suffering millions: these rise; they will point to another scroll; to that, whose bold signers our Three remain; our Tup whose "alliance" was indeed, a "holy" one, met the approving smile of a Holy God! "Many must suffer defeat, and many must ta

death, but freedom's battle will yet be fought and v As heaven unbinds the intellect of man, his own arm will rescue his body. Liberty will yet abroad in the gardens of Europe. pluck the grapes of the south, her eve will warr snow-drifts of the north. The crescent will go in blood, from that "bright clime of battle an song," for which HE died, that noble Briton, a rior-bard, who raised his generous arm, like LAF ETTE, who struck his golden lyre to La Fayette great LEADER!

"And to this young land will belong the The struggling nations point to our exam their own tongues repeat the cheering langua our sympathy. Already, when a master spirit to among them, they call him their WASHINGTO Along the foot of the Andes, they breathe in grate the name of CLAY;—by the ivy-buried ruins of !
Parthenon, they bless the eloquence of WEBSTER pp. 28, 29

"I would not, for I need not, use the languages inflation; but the decree has gone forth; and as sun as the blue arch of creation is in beauty above us sure will it span the mightiest dominion that e shook the earth. Imagination cannot outstrip rea when it confomplates our destinies as a people. When ature slept in her solitary leveliness, villages at cities, and states have smiled into being. A gigant nation has been born. Labor and art are ade fied, and liberty redeemed. From the shores i mountains, from the regions of frost to the val! eternal spring, myriads of bold and understa men are uniting to strengthen a government of own choice, and perpetuate the institutions of

"The germe wafted over the ocean, has struck a leep root in the earth, and raised its high head to the

" Man look'd in scorn, but Heaven beheld and bless'd Its branchy glories, spreading o'er the West. No summer gaude, the wonder of a day, Born but to bloom, and then to fade away, A giant cak, it lifts its lofty form, Greens in the sun, and strengthens in the storm. Long in its shade shall children's children come.

And welcome earth's poor wanderers to a home. Long shall it live, and every blast defy, Till time's last whirlwind sweep the vaulted sky."

THE CATHERER.

pp. 31, 32.

THE BOASTER REPROVED. Euripides was slow in composing, and labored with ifficulty, from which circumstance a foolish and m evolent poet once observed that he had written a bu dred verses in three days, while Euripides had a written three. "True," says Euripides; "but the is this difference between your poetry and min-yours will expire in three days, but mine shall live in ages to come." Thus we often find, that what is rapid growth, soonest comes to decay. It has found true also, sometimes in a moral sense, that ti who have made the greatest profession, and seemed have outstripped all others in their zeal, have, in ti of temptation, fallen away; while the deliberate, the cautious, the humble, have held on their way.

----MONITOR .- No. 20.

OF WORLDLY WISDOM.

The wisdom of worldly minded men must needs be great, since our Lord assures us, that it is greet than that of the children of God; yet with all pretensions and fair appearances, it is fatal to who follow it. This crooked and subtle wisd most opposite to that of God, which is ever plain single; and what does it avail its professors. they are always taken in their own devices? apostle St. James saith of this kind of wisdom, t is earthly, animal, (or sensual,) and derilish. Ja iii. 15. Earthly, because it confines its cares to acquisition and possession of earthly things. Anin or sensual, because it seeks only to make provision gratifying the passions or sensual appetites. And rilish, because to the subtlety and penetration of mon, it joins also his malice. to impose upon others, but in the event they dec only themselves.

Blind, therefore, are all those who think thems wise without the grace of Jesus Christ, which only make us truly wise. They are like those who dream think themselves awake, and believe ima ry objects to be true and real; and while the ursuing their vain projects of pleasure or ami (so great is the infatuation that possesses them) see not that sometimes disgrace, always death. ment and eternity, lie in the way before them. T great objects daily advance, and approach near profane men; yet they see them not. Their skill foresees every thing, but the inevitable annihilation of all they set their hearts upon. O and infatuated, when will ye open your eyes t light of Jesus Christ, which discovers the empty ----

Striking reply of a plain Countryman.-A man who had heard the preaching of the Gospel to whom the word had been blessed to his salva was the subject of much profane jest and rid among his fellow-workmen and neighbors. On b asked if these daily persecutions did not make ready sometimes almost to give up his profession attachment to divine truth; he replied, 'No! I rec lect what our good minister once said in his sent that if we were so foolish as to permit such people laugh us out of our religion, till at last we dropped to hell, they could not laugh us out again.

A scoffing infidel of considerable abilities, bei once in company with a person of weak intellects real Christian, and supposing, no doubt, that ! hould obtain an easy triumph, and display his ung ly wit, put the following question to him: 'I und tand, sir, that you expect to go to heaven when yo die; can you tell me what sort of a place heaven Yes, sir, replied the Christian; Heaven is a pre-pared place for a prepared people; and if your soul is not prepared for it, with all your boasted wisdom.

ou will never enter there.' For vain applause transgress not Scripture rules A witty sinner is the worst of fools.

Honorable men .- When P. Daretus, missed the onor of being elected one of the three hundred who held a distinguished rank, in the city, he went home extremely well satisfied, saying he was overjoyed to find that there were 300 men in Sparta more honora-ble than himself.



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ZION'S HERA

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Editor, (except those of Agents,) my ORIGINAL COMMU

ST. PAU

NONE OF THESE THING

The church of Christ since the the lash of the scorner, the vain p tic, and the inverate malice o And under the influence of a mor cannot wonder that this should be teristic of a world so vile, so aba an we therefore expect a diff duct? Can we look for peace in ions? If so, our disappointed he pectations will, too late, convince and our folly. The whole tenor our own, as well as the experien nent saints, daily are displaying loctrine and the correctness of our miformly repeat, that they who Jesus must suffer persecution. In the history of Paul, the fall

nruffled spirit of religion thereby his soul, and glows brilliantly in The passions of the heart and the the soul, are conspicuously displa pen. He appears with calmness ferings which awaited his arrival pages of his itineracy had too ofte toils and troubles attendant various other places, not to form of what was in store for him exclaims, in that truly heroic sp izes the martyr, "None of these The nature of these sufferings

Lord Jesus Christ, the doctrine

rine assistance is nobly illustra

known to the Jews, until the untion and cruel death of the Lo but ever since that memorable had become the universal usage were hardy enough to espouse hi day, persecutions attend the ste Christ. The Christian's motto

"No cross, no crown." In pursuing this subject, we he nature of those things which tle concern. They were temperature apostle Paul was a citizen of T Silicia, of the tribe of Benjamir cated in the university for which mous, and was trained up in the phy and other liberal sciences. ed his studies in Jerusalem, unde Jewish nation. his career of glory, and entere enemy to Christianity. He jo breathing out his usual threat against the disciples of the Lord J whom he persecuted in the per meets him in the way, unhorses tor, and unnerves his proud arm; and tremblingly cries out, "W Convinced and humbled, he is and soon becomes a convert to

champion of that religion, which

espised.

It is probable, as his natural ary attainments were of a supe dattered himself with the most b offices of the nation were open aspiring mind; and that in antic his brows with the laurel of tr one day to shine proudly conspin of fame. But from the moment the despised followers of Chris towering hopes were blasted; th and of sorrow lowered on his parawenue to the pinnacle of earth have been afflictive in the extre buoyant spirit, and must have evere condicts ere he could ov pride, or the projudices of educa was soon destroyed; his good pharisaical finery, and blacket candal. He was condemned t to be trampled upon as the file offscouring of all things. But t names and professions of the pr came a term of reproach and a ligious labors a never failing th and ridicule; and finally, he who age sufficient to strike the death owers of the meck and lowly J was doing God service. There thorn in the flesh. His brethre many of his friends forsook him did him much harm. In painfe astings, in excessive and labo morasses, extensive and barre nountains, burning sands, and and rivers; oftentimes without a home, or a friend; the gro Mona his pillow; destitute of frequently without food or the

ant spon the Apostle Paul, and Wa will further inquire, w noved? He had suffered person the heathen annals, and still wa He knew he had done all in h cause of Christ-" Wherefore, record this day, that I am ; all men; for I have not shunn all the counsel of God." Fe with a conscience void of o

eccasaries of life. These wer